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THE MISSIONARY HERALD

NOVEMBER, 1879

VOLUME LXXV

NUMBER 11



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CONGREGATIONAL HOUSE, 1 SOMERSET STREET

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The payment of \$50 at one time constitutes a minister, and the payment of \$100 at one time constitutes any other person an Honorary Member of the Board.

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In making devises and legacies to the Board, the entire corporate name — "The American Board of Commissioners for Foreign Missions" — should be used; otherwise the intent of the testator may be defeated.

Form for Bequest to the Woman's Board.

I give and bequeath to the WOMAN'S BOARD OF MISSIONS the sum of _____, to be applied to the mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts in the year 1869.

THE MISSIONARY HERALD.

VOL. LXXV.—NOVEMBER, 1879.—No. XI.

It is a sore disappointment not to be able to present a map of Africa in this number of the *Missionary Herald*. Such a map has been prepared, but by reason of an accident just as we go to press, it cannot be issued. We hope to give it in the December number.

THIS number of the *Herald* has been delayed in order to present the Report of the Annual Meeting, and it has, of course, a peculiar make-up. Aside from the stirring utterances concerning "Our great Opportunity," the three surveys—that of the past year, of "Ten Years in Japan," and of "Central Africa"—will furnish food for thought, and, if we mistake not, for truest inspiration. It has never been the privilege of the *Herald* to present in one issue so much that is fitted to awaken the Christian courage and enthusiasm of the Lord's people.

THE Annual Meeting of the Board at Syracuse was not one of the largest, but was certainly one of the best, that has ever been held. Nothing was wanting on the part of the Committee of Arrangements, or the citizens of Syracuse, to make the meeting a success. Aside from the regular sessions of the Board, which are reported on another page, and which crowded Plymouth Church each day, supplementary meetings were held on Tuesday evening in the First Presbyterian Church, where an excellent sermon was preached by Dr. Behrends, of Providence, and on Wednesday and Thursday evenings, in the Park Presbyterian Church, where effective addresses were made by Hon. W. E. Dodge, Dr. Cyrus Hamlin, Rev. Reuben Thomas, Rev. D. C. Sheffield, of North China, Rev. George Harris, Dr. S. R. Dennen, Hon. Alpheus Hardy, and Drs. S. E. Herrick, G. L. Walker, and William M. Taylor. The Woman's Board also held an overflowing meeting on Thursday morning in the Fourth Presbyterian Church, at which several missionary ladies just from the field, or about to depart, made addresses of deepest interest. If the spirit which animated these meetings could be diffused among all the churches, the coming year would witness a grand advance in missionary consecration and effort. Such an advance is not only hoped for, but expected. Among those who, during four days at Syracuse, reviewed this great missionary question, we venture to say that not one failed to see that by every consideration, both at home and abroad, God is calling us to go forward.

It is gratifying to record the reception given by the Evangelical Alliance at Basle to the Memorial of the American Board, prepared by Rev. Dr. J. P. Thompson, concerning religious persecution in Austria. After considering the matter in several private conferences, the Alliance unanimously appointed a deputation, at the head of which is Count Bismarck-Bohlen, a cousin of Prince Bismarck, to present the case of our missionaries to the Emperor of Austria, at Vienna, and seek for all parties the right of private and public worship. Will not the friends of religious liberty plead with Him who rules over rulers to give success to these efforts to secure freedom for the gospel in Austria?

It is something of a relief to the sorrow occasioned by the death of Rev. Dr. Mullens, of the London Missionary Society, to learn from the particulars now received that his decease is not to be attributed to the climate of Africa. The ailment to which he succumbed, though doubtless aggravated by exposure and fatigue, was one to which for years he had been subject. It is pleasant to read the record of the journey prior to his death, to within a few miles of Mpwapwa, and to find that the hardships were not so severe as anticipated. The heat at no time exceeded 70° F., and at night a double blanket was found desirable.

At the latest dates from England the London Missionary Society was still without direct intelligence from Ujiji, as to the safety of the mission party there. Messrs. Souther and Griffith, who were on their way to the interior with Dr. Mullens, continued their journey from Mpwapwa after the death of the latter, and letters have been received from them of so late a date as August 6. They have taken a more northerly route than is common, and they write in glowing terms of their progress and the character of the people they have met, describing them as peaceable, intelligent, and honest. "Our future prospects," they say, "are cheering in the extreme." The mission party of the English Baptist Society, on their way to San Salvador and the Congo, also report a wonderfully rapid and prosperous journey.

WE shall look with interest for the confirmation of the reports from Central Africa concerning the reforms said to be begun by King Mtesa. If he has indeed forbidden the slave trade, and released his slaves, at the same time calling for the observance of the Christian Sabbath, he is shown to be a man who may do as much for the advancement of the gospel in Central Africa, as Constantine did in the Roman Empire.

Now is the time to form purposes of enlarged benevolence for the coming year. Under the impulse received from the recent Annual Meeting determine that your personal contribution shall be increased at least ten per cent. One person at the Annual Meeting promised fifty per cent. in advance of last year's subscription. Another declared that his contribution should be multiplied five-fold. Be sure that your newly awakened missionary interest *in some form* goes into a sacred pledge to God.

FEW readers of the *Herald* even, to say nothing of the members of the churches who are not familiar with its contents, have any just conception of the vastness of the work committed to the American Board, or of the funds that might be used wisely and economically in carrying it on. Let such look carefully at the extent and variety of the work in hand, — evangelistic, educational, literary, — to the twelve theological seminaries, the Andovers of their respective fields, for whose proper endowment a million of dollars would be none too much ; to the eleven other normal schools needing half as much more ; to the thirty-four boarding schools for girls, — the Mount Holyokes and the Wellesleys, — wherein are gathered twelve hundred pupils, institutions needing for their endowment at least a million of dollars more ; and without going farther one may have some slight conception of the opportunities afforded for Christian effort and Christian benevolence.

A NOVELTY in missionary experience is the gift of \$500 to the Rev. Dr. S. R. Brown, as he was leaving Japan for America. The gift came from a Chinaman, who was a scholar of Dr. Brown's at Hong Kong, when he was at the head of the Morrison School nearly forty years ago, as a token of gratitude to his old teacher. The converts from heathenism seldom fail in expressions of gratitude, though few of them are able to express it in this way.

A RECENT message comes from Eastern Turkey expressive of the high appreciation in which the commentaries on the Old Testament by Professor Cowles, of Oberlin, are held, by both missionaries and native pastors. The pastors especially are finding in these volumes just the help they need in the study of the Bible. Professor Cowles has not only done a good work in the preparation of these commentaries, but he has undertaken to supply many calls for the books from foreign mission fields at greatly reduced rates. It would not be amiss if some who have the means should aid him in a wider distribution of these valuable assistants to the native helpers on mission ground.

THE Congregational Publishing Society has just issued a neat volume, in paper covers, entitled *Mission Songs*. It contains a selection of old standard hymns and tunes, together with many new favorites, adapted to all missionary occasions, home and foreign. The book has been compiled by Rev. W. S. Hawkes, aided by suggestions from the officials of several missionary societies, and we shall be surprised if it is not received with favor by the churches. Furnished at the low price of fifteen dollars per hundred, it ought to find its way into a great many vestries and chapels, to supplement whatever collection may be in use, especially at missionary concerts, meetings of Womens' Auxiliaries, and in Juvenile Mission Bands. This is the singing age of the church, and it is with the voice of holy song that the hosts of the Lord must move forward to the conquest of the world.

ANNUAL MEETING OF THE BOARD.

THE Seventieth Annual Meeting of the American Board of Commissioners for Foreign Missions was held in the Plymouth Congregational Church of Syracuse, N. Y., commencing on Tuesday, October 7, at three o'clock, P. M.

CORPORATE MEMBERS PRESENT.

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Rev. Jonathan L. Jenkins, Pittsfield.
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Thomas Laurie, D. D., Providence.
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 Hon. John G. Foote, Burlington.
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 Rev. W. P. Barker, Versailles.
 Rev. G. C. Judson, Vernon Centre.
 Rev. H. M. Ladd, Walton.
 Rev. J. Copeland, Webster.
 Rev. A. F. Todd, Wintboro.

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 Rev. A. H. Bradford, Montclair.
 C. C. Parker, D. D., Parsippany.

Pennsylvania.

Stephen Torrey, Hammerstown.
 Edward Webb, Oxford.

Ohio.

Rev. John G. Hall, Cleveland.
 T. P. Handy, Cleveland.

J. W. Stanley, Marietta.
 Judson Smith, D. D., Oberlin.
 Rev. William H. Warren, Springfield.
 Rev. C. C. Creegan, Wakeman.

Michigan.

H. E. Baker, Detroit.

Illinois.

Rev. Arthur Little, Chicago.
 Rev. E. F. Williams, Chicago.
 Rev. W. A. Nichols, Lake Forest.

Wisconsin.

H. H. Smith, Two Rivers.

Oregon.

Rev. Horace Lyman, Forest Grove.

Missionaries.

Rev. D. Z. Sheffield, North China.
 Rev. Mark Williams, North China.
 Rev. William E. Locke, Samokov.

Foreign Lands.

S. M. Minasian, Constantinople.
 William G. Schaffler, D. D., Constantinople.
 Rev. William R. Stocking, Oroomiah, Persia.

The President, Dr. Mark Hopkins, called the meeting to order, and the Board united in singing and in prayer ; Dr. E. B. Webb, of Boston, leading.

Rev. C. C. Creegan, of Ohio, was chosen Assistant Recording Secretary, and the material portions of the minutes of the last annual meeting were read.

The President appointed the following committees : —

Committee of Arrangements. Dr. A. F. Beard, Rev. E. F. Williams, Rev. E. N. Packard, Rev. E. G. Thurber, J. N. Stickney, Esq., A. D. Lockwood, Esq., Rev. I. R. Worcester.

Business Committee. Dr. D. T. Fiske, E. W. Blatchford, Esq., Hon. Heman Ely.

Committee on Nominations. Dr. J. W. Wellman, Henry E. Sawyer, Esq., Dr. S. J. Humphrey.

Secretary Alden read the Report of the Prudential Committee on the Home Department, after which Dr. D. T. Fiske led in a prayer of thanksgiving, and the Board united in singing.

Secretary Clark presented the Annual Survey of the Missions of the Board (see page 415), which was followed by prayer, in which Rev. Dr. Dennen, of Connecticut, led, and by an address by Rev. Arthur Little, of Chicago.

Dr. Wellman, of the Nominating Committee, reported the following as Committee on the Home Department, and they were chosen : Dr. F. A. Noble, William C. Crump, Esq., Hon. William Hyde, Dr. A. L. Chapin, Hon. Horace Fairbanks, John B. Eldridge, Esq., and Hon. Samuel Miller. The reading of the Treasurer's report was deferred to Wednesday morning. Announcements of meetings were made by the Committee of Arrangements. The doxology, "Praise God from whom all blessings flow," was sung, and a recess taken till half-past seven this evening.

TUESDAY EVENING.

Rev. Dr. George F. Magoun, President of Iowa College, preached the annual sermon, from the text Matt. xxviii. 18, 19 : "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, go ye therefore and teach all nations." The devotional exercises were conducted by Drs. J. O. Fiske of Maine, and S. Wolcott, of Ohio. Adjourned till 9.30 Wednesday morning.

WEDNESDAY MORNING.

The Board met at the hour named and united in singing and in prayer, in which Dr. Leonard Bacon, of New Haven, led.

Langdon S. Ward, Esq., presented the Treasurer's report (see page 414), with Auditor's certificates annexed, which were read by the Recording Secretary, and the report was accepted.

A letter was read from Rev. Dr. J. M. Ferris, of the Reformed Board of Mis-

sions, expressing continued sympathy and interest, and introducing, as a representative of the Reformed Board, Rev. Dr. Theodore B. Romeyn.

The President appointed special committees as follows : —

On the Paper to be read by Secretary Alden. Drs. Z. Eddy and A. J. F. Behrends, Hon. E. B. Gillette, Jonathan N. Harris, Esq., Dr. William M. Taylor, Hon. William E. Dodge, and Rev. George Harris.

On the Paper to be read by Secretary Clark. Drs. J. H. Seelye and S. E. Herrick, Samuel M. Lane, Esq., Roland Mather, Esq., Philo Parsons, Esq., Rev. Thomas Wilson, and D. N. Skillings, Esq.

On the Paper to be read on the Proposed Mission in Central Africa. Drs. E. P. Goodwin, A. B. Robbins and S. G. Buckingham, Rev. George E. Street, Dr. M. E. Strieby, Louis Chapin, Esq., Dr. John E. Todd, Rev. J. W. Harding, and Jacob M. Schermerhorn, Esq.

Secretary Alden, in behalf of the Prudential Committee, read a paper (see page 426), entitled "Our Great Opportunity," which was referred to the Special Committee. Dr. Ray Palmer led in prayer.

Secretary Clark, in behalf of the Prudential Committee, presented a paper (see page 435), entitled "Ten Years in Japan." Dr. Edward Hawes, of New Haven, led in prayer. Dr. R. S. Storrs, of Brooklyn, made an address, and proposed a minute which was unanimously adopted, as follows : —

In view of the intimate, affectionate, and helpful relations always sustained to this Board by the Rev. Dr. J. P. Thompson, during his long ministry in this country, and especially in view of the fact that his latest public service on earth was performed on behalf of this Board, in preparing with admirable skill and care, in the midst of fatal physical infirmity, the address on Religious Liberty in Austria, presented to the Evangelical Alliance, lately meeting at Basle ;

Resolved, That the Board, in its present assembly, expresses its deep and grateful sense of the signal service thus rendered to the cause of Christian missions, in connection with this institution, by Dr. Thompson, and directs that a copy of this minute, after it shall be entered on the records, be forwarded by the Prudential Committee to his family.

Dr. J. W. Wellman, in behalf of the Nominating Committee, reported a list of committees on the several missions, and they were chosen as follows : —

On Officers. Dr. D. T. Fiske, Dr. A. E. P. Perkins, Dr. William Thompson, E. M. Blatchford, Esq., Rev. J. W. Harding, Dr. S. G. Buckingham, Dr. I. W. Andrews.

On the Treasurer's Report. Hon. H. Fairbanks, J. W. Scoville, Esq., R. S. Day, Esq., Roland Mather, Esq., Hon. C. G. Hammond, Hon. John W. Noyes, J. K. Scarborough, Esq.

On the Micronesia Mission. Dr. William M. Taylor, Henry E. Sawyer, Esq., Dr. J. G. Vose, Dr. William E. Merriman, Rev. George H. Wells, S. D. Hastings, Esq., Rev. S. M. Freeland.

On the Mexico and Spain Missions. Dr. George W. Field, Rev. Charles R. Palmer, Hon. John B. Page, Rev. R. B. Howard, Dr. Philo R. Hurd, Rev. C. J. Hill, Rev. William H. Fenn.

On the Austrian Empire Mission. Dr. Leonard Bacon, Hon. John G. Foote, Dr. J. W. Hough, Rev. George Harris, Rev. J. L. Jenkins, Rev. H. Day, Rev. J. S. Ives.

On the Dakota Mission. Rev. E. Whittlesey, Douglass Putnam, Esq., Dr. L. Perrin, Hon. H. G. Knight, Gen. J. B. Leake, Rev. Charles D. Barrows, Dr. E. Robie.

On the Zulu Mission. Dr. J. O. Fisk, Dr. W. W. Patton, Rev. W. Barton, Dr. James S. Hoyt, Dr. J. C. Holbrook, Dr. Henry A. Nelson, E. P. Burgess, Esq.

On the European Turkey Mission. Hon. W. W. Thomas, Rev. W. S. Palmer, Dr. O. E. Daggett, Dr. A. B. Robbins, Rev. Davis Foster, Rev. Henry Fairbanks, J. M. Schermerhorn, Esq.

On the Western Turkey Mission. Dr. A. J. F. Behrends, Hon. Benjamin Douglas, Rev. Reuben Thomas, Louis Chapin, Esq., Dr. D. L. Furber, Rev. J. P. Humphrey, Dr. Cyrus Hamlin.

On the Central and Eastern Turkey Mission. A. D. Lockwood, Esq., John N. Stickney, Esq., S. G. Mack, Esq., Rev. E. B. Turner, Dr. S. R. Dennen, Rev. L. H. Cone, Rev. A. C. Reed.

On the Mahratta Mission. Z. S. Ely, Esq., Rev. E. Y. Hincks, Rev. Allen Hazen, Peter Smith, Esq., Rev. James W. Cooper, Dr. E. Russell, Dr. I. P. Warren.

On the Madura and Ceylon Mission. Rev. Burdett Hart, Rev. W. H. Warren, C. A. Richardson, Esq., Rev. A. W. Hazen, J. S. Wheelright, Esq., George S. Weed, Esq., Dr. George L. Walker.

On the Foochow and North China Missions. Rev. Arthur Little, H. G. Baker, Esq., Rev. Moses Smith, Rev. S. G. Willard, Dr. Edward Hawes, Dr. Gordon Hall, Charles F. Thompson, Esq.

On the Japan Mission. Hon. William B. Washburn, Rev. E. W. Bacon, Dr. Ray Palmer, Dr. Lyman Abbott, Rev. L. O. Brastow, H. T. Culver, Esq., Rev. W. A. Nichols.

On Place and Preacher. Dr. S. Wolcott, Hon. Joseph White, Hon. Alpheus Hardy, Rev. E. Y. Hincks, Rev. C. J. Barrows, J. M. Haven, Esq., A. W. Tufts, Esq.

Announcements of future meetings were made, and the Board took a recess till half-past two.

WEDNESDAY AFTERNOON.

The Board reassembled at half past two, and joined in singing. A paper in behalf of the Prudential Committee was read by the Recording Secretary, on "The Proposed Mission in Central Africa." (See page 443.) After prayer, in which Rev. Dr. Strieby led, the paper was referred to the Special Committee appointed this morning.

Rev. Dr. Eddy made an address, and Rev. Dr. Behrends, in behalf of the Special Committee on the paper read by Secretary Alden, presented a report. After remarks by Hon. Wm. E. Dodge, Vice-president, and Dr. Wm. M. Taylor, the report was accepted and ordered to be printed with the Prudential Committee's report. Recess was taken until half past seven.

WEDNESDAY EVENING.

The Board assembled at half past seven, and united in singing and in prayer, in which Rev. W. E. Park led. Rev. Dr. J. H. Seelye, of the Committee on Secretary Clark's paper, made an address. Dr. E. P. Goodwin, of the Committee on the paper on the Proposed Mission in Central Africa, presented a report. After remarks by Dr. Goodwin, Dr. Nelson of Geneva, N. Y., Hon. E. B. Gillette, and Dr. Behrends, and prayer, in which Rev. Dr. Schauffler led, the report was laid over until to-morrow morning for final action. After singing, the Board adjourned till half past nine Thursday morning.

THURSDAY MORNING.

The Board met at the hour named. After singing Rev. E. H. Byington led in prayer. The minutes of yesterday were read. The President appointed, according to Rule V. of the By-laws, three members of standing committees for next year, as follows : —

Zulu Mission. J. S. Hoyt, D. D., W. W. Thomas, Esq., Rev. C. E. Harrington.

European Turkey Mission. Edward Hawes, D. D., Rev. Edson L. Clarke, J. S. Wheelwright, Esq.

Western Turkey Mission. Rev. E. Y. Hincks, Charles F. Thompson, Esq., W. S. Smart, D. D.

Central and Eastern Turkey Missions. J. G. Vose, D. D., Rev. W. T. Eustis, Hon. Joseph Titcomb.

Mahratta Mission. President C. B. Hulbert, D. D., Rev. Calvin Cutler, Hon. George W. Nesmith.

Madura and Ceylon Missions. A. F. Beard, D. D., Joseph B. Walker, Esq., Rev. Daniel Merriman.

Foochow and North China. A. L. Chapin, D. D., Rev. C. R. Palmer, Hon. John W. Noyes.

Japan Mission. Rev. E. S. Atwood, Rev. B. F. Leavitt, David Whitcomb, Esq.

Micronesia Mission. S. P. Leeds, D. D., Rowland Hazard, Esq., Rev. A. P. Tinker.

Mexico and Spain. J. W. Wellman, D. D., Rev. G. W. Phillips, J. M. Gordon, Esq.

Austrian Empire. Hon. Nathaniel Shipman, Rev. J. H. Ecob, J. W. Scoville, Esq.

Dakota Mission. President S. C. Bartlett, D. D., Hon. S. L. Withey, Gen. O. O. Howard.

Committee of Seven on New Members (three from committee of preceding year). Dr. C. L. Goodell, Hon. Heman Ely, Dr. F. A. Noble, Jonathan N. Harris, Esq., Rev. John W. Harding, J. G. Johnson, D. D., Nathan Carruth, Esq.

Rev. Dr. Theodore B. Romeyn, of the Reformed Board, was introduced, and presented the salutations of that Board. Rev. Dr. F. A. Noble, of the Committee on the Home Department, presented a report, and Dr. A. L. Chapin, resolutions.

After remarks by Hon. Wm. E. Dodge, and presentation of a resolution subsequently withdrawn, the report of the Committee was accepted, and the resolutions were adopted as follows : —

Resolved, 1. That, agreeably to the suggestion of the Prudential Committee, the Board authorize an extension of the limit of appropriations for the education of missionaries' children so as to make the maximum for special cases one hundred and fifty dollars per annum ; also an extension of the limit of time to twenty years of age in cases of special promise or need.

2. That the portion of the Otis bequest not yet expended be severally appropriated at once to the three purposes indicated in the report ; viz., one third to the educational work for raising up a native ministry, one third to the enlargement of evangelistic work in fields already occupied, and the remaining third to the exploration, opening, and support of new missions, giving especial prominence to the demands and the opportunity presented in Africa.

3. That this Board and the churches which are its constituency are called upon by the Master's command and by the providence of God to use all possible proper means, to bring the income of the Board from ordinary sources up to the sum of \$500,000 for the coming year, with the expectation and purpose that this sum shall be increased from year to year, as the work of the Board shall be hereafter expanded.

The report and recommendation of the Committee on the paper from the Prudential Committee on the proposed mission in Central Africa was taken up.

After explanations and remarks by Dr. Goodwin, Dr. Laurie, Dr. Leonard Bacon, Dr. Wm. E. Taylor, Philo Parsons, Esq., Rev. D. W. Marsh, Dr. Wol-

cott, and others, the report was accepted, and the recommendation adopted as follows :—

That the paper read be approved, and that the Prudential Committee continue the enquiries already set on foot, with the understood purpose of establishing the mission proposed at the earliest practicable day.

Dr. Seelye, of the Committee on the paper read by Secretary Clark, made a report. Dr. J. O. Fiske, of the Committee on the Zulu Mission; Dr. Wm. M. Taylor, of the Committee on the Micronesia Mission; Dr. C. Hamlin, of the Committee on the Western Turkey Mission; Rev. W. S. Palmer, of the European Turkey Mission, — severally made reports (see page 462) recommending the printing of the Prudential Committee's reports on these missions.

After remarks by Rev. W. E. Locke, of the European Turkey Mission, and others, the reports were accepted and the recommendations adopted.

The Board took a recess till four o'clock.

THURSDAY AFTERNOON.

The Sacrament of the Lord's Supper was administered in Plymouth Church, Dr. Leonard Bacon and Rev. J. L. Jenkins officiating; and in Park Presbyterian Church, Drs. E. B. Webb and J. W. Hough officiating.

The Business meeting of the Board was called to order at four o'clock by the Vice-President, Hon. Wm. E. Dodge, in the absence of the President. Hon. Z. S. Ely, in behalf of the Committee on new business, reported that a letter had been received from Dr. Enoch Pond, resigning, by reason of age, his corporate membership. The Committee recommended that this resignation be accepted, and the Board voted to accept it. The Committee also nominated for corporate membership the following gentlemen, and they were chosen by ballot: Rev. Cyrus Hamlin, D. D., LL. D., of Maine; Hon. S. Wells Williams, LL. D., of Conn.; Hon. E. H. Sawyer and Rev. E. E. Strong, of Mass.

OFFICERS.

Dr. A. E. P. Perkins, in behalf of the Committee on Officers, reported, and their report was accepted, and the Board chose by ballot the following gentlemen :—

President.

MARK HOPKINS, D. D., LL. D.

Corresponding Secretaries.

NATHANIEL G. CLARK, D. D.

EDMUND K. ALDEN, D. D.

Vice-President.

HON. WILLIAM E. DODGE.

Prudential Committee.

AUGUSTUS C. THOMPSON, D. D.

HON. ALPHEUS HARDY.

EZRA FARNSWORTH, ESQ.

J. RUSSELL BRADFORD, ESQ.

JOSEPH S. ROPES, ESQ.

PROF. EGBERT C. SMYTH.

EDWIN B. WEBB, D. D.

CHARLES C. BURR, ESQ.

ELBRIDGE TORREY, ESQ.

REV. ISAAC R. WORCESTER.

Recording Secretary.

JOHN O. MEANS, D. D.

Treasurer.

LANGDON S. WARD, ESQ.

Auditors.

HON. AVERY PLUMER.

ARTHUR W. TUFTS, ESQ.

JAMES M. GORDON, ESQ.

Notice was given by Dr. S. Wolcott of a motion for next year, to rescind the rule adopted at the annual meeting October 4, 1876, requiring the President to appoint the members of Committees on the various missions a year in advance. Dr. S.

R. Dennen, of the Committee on the Eastern Turkey Mission ; Dr. I. P. Warren, of the Committee on the Mahratta Mission ; Rev. Burdett Hart, of the Committee on the Madura and Ceylon Missions ; Rev. Arthur Little, of the Committee on the Foochow and North China Missions ; Rev. Charles Ray Palmer, of the Committee on the Mission to Spain and New Mexico ; General Whittlesey, of the Committee on the Dakota Mission ; Rev. W. A. Nichols, of the Committee on the Japan Mission, — presented reports (see page 462), severally approving the Prudential Committee's reports on these missions, and recommending the publication of the same. J. W. Scovill, Esq., of the Committee on the Treasurer's report, presented a report commending the financial management of the Board. These several reports were accepted, and the recommendations adopted.

Dr. Wolcott, of the Committee on Place and Preacher, reported, recommending as the place, Lowell, Mass., with the following as Committee of Arrangements:—

Rev. Charles D. Barrows, Chairman. Hon. S. G. Mack, Hon. C. A. Stott, Rev. J. B. Seabury, Dr. F. W. Chadbourne, Rev. Owen Street, Jacob Rogers, Esq., J. H. Sawyer, Esq., Rev. Smith Baker, Hon. George Stevens, Dr. W. G. Ward, Rev. J. M. Greene, Major E. T. Rowell, Dr. J. J. Colton, A. G. Cummock, Esq., with power to add to their number.

PREACHER. — Rev. J. M. Manning, D. D., of Boston.

ALTERNATE. — Rev. A. J. F. Behrends, D. D., of Providence.

The report was accepted and the recommendations adopted.

Rev. Dr. Leonard Bacon, of the Committee on the mission to Austria, presented a report, which was accepted, and resolutions, which were adopted, as follows:—

Resolved, That so much of the annual report of the Prudential Committee as relates to the mission in the Austrian Empire be accepted and approved.

Resolved, That, in view of the Treaty of Berlin, in which his Majesty the Emperor of Austria concurred with the other Great Powers of European Christendom in imposing upon Turkey that great principle, so essential to justice and to the progress of civilization, — the principle which emancipates religious faith and worship from civil and political regulations, — we are authorized to believe that the same principle will be maintained throughout the Austrian Empire, and that the acts of local and subordinate officers, by which the liberty of Evangelical Christians at Prague to meet for worship has been violated, will not be sanctioned by the Imperial government.

Resolved, That it be referred to the discretion of the Prudential Committee to take any measures which to them shall seem expedient for the purpose of calling the attention of the superior power in the Austrian government to the aforesaid violation of religious liberty, and, therefore, of a right above the sphere of human legislation.

The Recording Secretary communicated letters, excusing their non-attendance at this annual meeting, from the following corporate members: Dr. J. J. Caruthers, Maine ; Drs. S. C. Bartlett and J. G. Davis, New Hampshire ; Dr. M. H. Buckham and Hon. Frederick Billings, Vermont ; Dr. Rufus Anderson, Ebenezer Alden, M. D., Abner Kingman, Dr. E. Cutler, Hon. C. T. Russell, Rev. E. S. Atwood, Dr. E. C. Smyth, S. D. Smith, A. L. Williston, Hon. T. G. Borden, and David Whitcomb, of Massachusetts ; Hon. A. C. Barstow, of Rhode Island ; Drs. A. Bond, Noah Porter, and L. T. Chamberlain, of Conn. ; Drs. John Forsyth, James B. Shaw, and Henry M. Scudder, and Oliver E. Wood, Esq., of New York ; Samuel Holmes, Esq., of New Jersey ; Dr. W. W. Patton and Hon. Peter Parker, of the District of Columbia ; Rev. H. S. De Forest of Alabama : Drs. J. H. Fairchild, H. C. Haydn, and Theron H. Hawks, and Wm. J. Breed, Esq., of Ohio ; Drs. G. N. Boardman and F. W. Fisk, of Illinois ; Rev. E. J. Montague, of Wisconsin ; Drs. J. W. Strong and M. McG. Dana, and Rev. L. H. Cobb, of Minnesota ; Drs. T. M. Post and C. L. Goodell, of Missouri ; Rev. Joseph Ward, of Dakota ; and Dr. I. E. Dwinell, of California.

The Board took a recess till half past seven.

THURSDAY EVENING.

The Board met at the hour named and united in singing and in prayer, in which Rev. Smith Baker, of Lowell, Mass., led. Addresses were made by President Mark Hopkins, Rev. D. Z. Sheffield, of the North China Mission, Rev. Edward G. Porter, of Lexington, Mass., and Rev. Dr. R. S. Storrs.

"Soon may the last glad song arise," was sung. Rev. Dr. Schauffler pronounced the benediction, and the Board adjourned till nine o'clock, Friday morning.

FRIDAY MORNING.

The Board assembled at nine o'clock. Rev. Moses Smith, of Michigan, led in prayer. The minutes were read, and it was voted that the minutes as now read, and as read from day to day, be approved. Addresses were made by Rev. Dr. Robbins, of Iowa, Mr. S. M. Minasian, of Constantinople, Rev. Mark Williams, of North China, Rev. D. W. Marsh, of Massachusetts, Mr. Charles S. Hartwell, of Hartford Theological Seminary, Dr. J. O. Fiske, Hon. William E. Dodge, and Rev. Moses Smith. After singing, Secretary Clark mentioned the names of missionaries on their way to foreign fields; also of those present at this meeting about to depart for foreign fields. In behalf of the missionaries about to depart, farewell addresses were made by Mr. George W. Leitch, Rev. James Smith, and Rev. D. Z. Sheffield. Rev. I. R. Worcester led in a prayer of special commendation of the missionaries who have gone and are now going. Rev. Dr. Goodwin made an appeal for continuous intercessions. "Stand up, stand up for Jesus," was sung. Secretary Alden made an address.

E. W. Blatchford, Esq., of the Business Committee, presented the following resolutions, and they were unanimously adopted:—

Resolved, That the thanks of this Board be presented to Rev. Geo. F. Magoun, D. D., for his opening sermon, on *Christ's power, our warrant, and the world's hope*, and that a copy be requested for publication, under the direction of the Prudential Committee.

Resolved, That the cordial thanks of the Board be presented to the First, the Park, and the Fourth Presbyterian churches of this city, for the use of their church edifices, and to the Plymouth Church, for the constant use of its church edifice and adjoining chapel, with its various rooms, where every convenience has been provided for the conduct of the public meetings of the Board and of its various committees; to the choirs in the several churches for their kind aid at the evening meetings; and to Mr. Chase, who leads the service of song, to whom the Board is indebted for the complete post office arrangements which have proved so prompt and valued a convenience; to the citizens of Syracuse for their large hospitality, bounded by no denominational lines; to the several railroad corporations, for their considerate reduction of fares; to the press of Syracuse, which has given to the public full and accurate reports of the proceedings of the Board, with the important papers and addresses presented; and especially to the efficient Committee of Arrangements, through whose thoughtful prescience every want of the Board has been met, and the comfort of every guest secured.

President Hopkins emphasized the thanks of the Board in a brief address on Christian Hospitality. Rev. Dr. A. F. Beard, in behalf of the Committee of Arrangements and people of Syracuse, responded to the expression of thanks. Dr. J. G. Johnson, of Vermont, led in a closing prayer. Rev. Dr. Ellinwood, of the Presbyterian Board of Missions, presented the sympathies and salutations of that Board. "Blest be the tie that binds," was sung. Rev. Dr. Leonard Bacon pronounced the benediction, and the seventieth annual meeting was dissolved.

JOHN O. MEANS, *Recording Secretary*.

SYRACUSE, N. Y., *October* 10, 1879.

ANNUAL REPORT OF THE TREASURER, 1878-79.

EXPENDITURES.

Cost of Missions.

Zulu Mission	\$17,837.87
Mission to European Turkey	34,682.05
Mission to Western Turkey	76,413.08
Mission to Central Turkey	31,339.75
Mission to Eastern Turkey	41,971.52
Mahratta Mission	38,768.96
Madura Mission	45,855.69
Ceylon Mission	18,262.72
Foochow Mission	19,260.17
North China Mission	41,600.71
Mission to Japan	53,596.53
Sandwich Islands (grants-in-aid of former missionaries)	6,023.12
Micronesia Mission	16,975.28
North American Indians — Dakota Mission	12,558.60
Mission to Western Mexico	6,964.15
Mission to Spain	7,239.06
Mission to Austria	12,452.55
	<u>\$481,801.81</u>

Cost of Agencies.

Salaries of District Secretaries, their traveling expenses, and those of Missionaries visiting the Churches, and all other expenses	\$7,695.65
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Cost of Publications.

<i>Missionary Herald</i> (including salaries of Editor and General Agent)	\$20,288.28
Less amount received from subscribers, \$10,719.97 and for advertisements	4,728.04
	<u>15,448.01</u>
	\$4,840.27
All other Publications	3,097.00
	<u>\$7,937.27</u>

Cost of Administration.

Department of Correspondence	\$6,485.96
Treasurer's Department	5,477.32
New York City	2,119.89
Miscellaneous Items, including care of "Missionary Rooms," repairs, coal, gas, postage, stationery, copying and printing, library, anniversary at Boston, honorary members' certificates, etc.	2,299.91
	<u>16,383.08</u>
Total Expenditures	\$513,817.81
Balance for which the Board was in debt September 1, 1878	4,568.25
	<u>\$518,386.06</u>

RECEIPTS.

Donations received within the year, as acknowledged in the <i>Missionary Herald</i>	\$283,627.35
Legacies received within the year, as acknowledged in the <i>Missionary Herald</i>	227,790.54
Interest on General Permanent Fund	6,968.17
	<u>\$518,386.06</u>

LEGACY OF ASA OTIS, NEW LONDON, CONN.

Received from the Executors securities amounting (at not above par) to	\$739,423.50
Cash (besides the specific bequest of \$10,000, acknowledged in the June <i>Missionary Herald</i>)	22,693.18
Income from investments	13,374.20
Gain on sales	1,539.00
	<u>\$777,029.88</u>
Applied toward expenditures of the year including restored estimates and enlargement of the work (\$74,817.81), and payment of the debt of September 1, 1878 (\$4,568.25)	166,459.15
Balance as per Ledger	<u>\$610,570.73</u>
The value of the investments of this sum (\$610,570.73) is as appraised	\$708,734.00
The Executors still retain United States Bonds amounting to	97,000.00
	<u>\$805,734 00</u>

LANGDON S. WARD, *Treasurer.*

NOTE. — From the above statement it will appear that the amount now in hand, together with the portion already expended, will, with the interest anticipated in the course of a few months, make the avails of the Otis Legacy reach a full million of dollars.

The Committee on the Treasurer's Report say: —

The Committee to whom was referred the annual report of the Treasurer begs leave to report that it has carefully examined the same, and compared it with the Treasurer's books and accounts; that in addition to the full certificate of the Auditors appointed by this Board, it has examined the monthly statements of the Treasurer made in detail to the Prudential Committee, and seen the monthly certificates of the sub-committee of said Prudential Committee certifying to the correctness of the same; that it has compared the report with these certificates and finds the same correct in every particular.

Your Committee further reports that it has seen a detailed statement of the investment of the general permanent fund, and of the permanent fund for officers, and congratulates the Board that notwithstanding the almost unexampled depression and fluctuation in values during the past few years, the permanent funds of this society have been so invested that the securities are to-day, in the aggregate, worth a premium over the amount which they represent on the Treasurer's books.

Your Committee desires further to report that the cost of agencies, publications, and administration, including salaries of officers, the free distribution of the *Missionary Herald*, and all other expenses in our own land, is but a trifle over six and one half per cent. of the amount actually expended for the support of missions in foreign lands.

ANNUAL SURVEY, 1879.

BY REV. N. G. CLARK, D. D., FOREIGN SECRETARY.

THE general survey of the work of the Board here presented is for the year 1878. Increased facilities for communication have enabled some of the missions to bring their reports down to the 1st of April of the current year, and one of them to July; but the period under review, as a whole, is properly to be regarded as the year ending last December, — a year of retrenchment and of painful discouragement to the missionaries as they saw opportunities for enlarged work passing unimproved, and felt that the fruit

of years of labor and sacrifice must be left to perish on the ground. The hour was darkest just before the dawn ; but the old year was to close with no intimation of the coming light, or of the new hope and courage it was to inspire in the hearts of all connected with the work of the Board, whether at home or on mission ground.

Yet despite all hindrances and discouragements, the year was in many respects a prosperous one. The results of labor, if not all that had been hoped for, were such as to mark the manifest blessing of God, and to call forth the humble gratitude of all who love his cause. The number added to the mission churches was larger than in any previous year since the great ingathering at the Sandwich Islands more than thirty years ago. It is worthy of special notice that these additions, amounting to over two thousand souls, on profession of their faith, were largely from fields that had been long and patiently worked, and are felt to be but the beginning of widespread movements among the masses of the people. Here, too, it is but just to recognize the stern agencies, war, pestilence, and famine, by which the Lord has pleaded his cause among the heathen, and led hundreds and thousands in Turkey, India, and China, to turn to him for help in time of need, and in gratitude for his mercies.

It becomes us also to recognize gratefully and hopefully the estimate in which the foreign missionary enterprise is now held as one of the great factors in modern civilization. It was with profound wisdom, and a historic insight that would have done honor to the most accomplished historian, that the Japanese minister at Washington remarked some time since of Mr. Nee-sima that he was doing a great work for his country, and that his name would go down to after times in the annals of its great men. Another thoughtful Japanese statesman has declared that Christianity is necessary to renovate the moral life of his countrymen. Keshub Chunder Sen, in a lecture recently delivered at Calcutta, declares that it is Christ, not the British government, that rules India. "None but Jesus," he affirms, "none but Jesus has deserved this bright, this precious diadem, India ; and Christ shall have it." Whatever may be said of this man, of the peculiar views he holds in other respects, such a confession from a Hindu in the presence of one of the most cultured audiences of his countrymen, is a sign of the times, and marks a new era in the history of India,—an era, too, that finds expression in the great movements going on in South India, where tens of thousands are turning from the service of dumb idols to the worship of the living God.

Need we refer to other evidence, — to the testimony of some of England's noblest statesmen, as the late Lord Lawrence, Sir Bartle Frere, Lord Stratford de Redcliffe, and others, or to the Conference of the Great Powers of Europe at Berlin, and its public recognition of Christian missions as having an important part in the reconstruction of the Turkish Empire ; or to the remarkable interest shown at this present moment by Royal Geographical Societies in missions in Africa and their readiness to assist this Board in the establishment of a mission in the heart of the Dark Continent ? Shall we not recognize, also, the fact that men of wealth are now led as never before to consecrate the silver and gold which God intrusts to them, to the cause of Christ in foreign lands,—less than a dozen individuals giving over three

millions of dollars to this object during the last three years, — and shall we not to-day accept the legacy left us in the hour of our greatest need, when all human help seemed failing, as a token of especial favor from our God, beckoning us forward to new victories in his name? Will not Christians at home respond to the joy that thrilled the hearts of missionaries abroad, when beneath the ocean and across the continents flashed the glad message, “Estimates restored?” The tears of joy, the glad song of praise, and the humble thanksgivings that rose to God from many Christian hearts, but expressed the new hope over the great opportunity which we and they alike are called to improve, to the glory of our risen Lord.

CHANGES IN THE MISSIONARY RANKS.

While we rejoice in the new openings for effort, and recall the mercies of the past, and look forward hopefully to the new year, the changes in the missionary ranks would hold us to a sense of our personal dependence and of closer relationship with the head of the church. The names of seven missionaries will be starred henceforth in the records of the Board: Mrs. Emily F. Tracy, who forty-three years ago went out to India as the wife of the late Rev. Dr. William Tracy, justly esteemed one of the fathers of the Madura Mission; Miss Etta S. Chandler, of the same mission, called away just as she was making a happy beginning in the work of her parents; Rev. Daniel Dole, after thirty-seven years of faithful service as teacher and preacher in the Sandwich Islands; Rev. Andrew Abraham, and, two months later, Mrs. Abraham, who devoted much of the later part of their thirty years in the Zulu Mission to the translation of the Scriptures; Mrs. Alice C. Ballantine, whose three years in the Mahratta Mission had won the love of all who knew her, and Mrs. Chauncey Goodrich, of North China, beloved for her singleness of devotion to the cause of Christ in Japan ere she had had the opportunity to illustrate a like spirit in her new home.

Seven others have been released from their connection with the Board, including three unmarried ladies with a view to new domestic relations. Seventeen who were at home for a season of rest a year ago, and eight others, who have been here in the country for longer or shorter furloughs during the year, have returned to their several missions. Twenty-six new laborers have joined the missionary ranks, including nine unmarried ladies connected with the different Woman's Boards.

CHILDREN OF MISSIONARIES.

Forty-four children of missionaries in this country have received the usual grants in aid from the Board. About half of these have had a home with Mrs. Walker at Auburndale. Several others have shared in her affectionate watch and care, who have found homes elsewhere or have become connected with different colleges and seminaries. To such her house is still their home in vacations. The success of her labors in promoting the Christian culture and happiness of these children is only equaled by the relief and comfort secured to missionary parents abroad. Mrs. Walker has two houses devoted to this service, one own her and another hired for the purpose. She has received from friends interested in her labors \$2,906, in-

cluding the gift of \$1,000 from Mrs. Stone of Malden. It is not expected that missionary children will find a permanent home at Auburndale, when it is practicable for their parents or other friends to provide suitably for them elsewhere. The primary object is to meet those recurring instances in which no other good arrangement can be made, a fact which needs to be remembered by missionaries abroad as well as by their friends at home.

NOTICES OF DIFFERENT MISSIONS.

ZULU MISSION.—The despot whose savage cruelties had excited general horror, and whose power had induced a restless, uneasy spirit in the native population throughout South Africa, has been overthrown, and in a manner which bids fair to secure the respect and regard of the conquered tribes. New fields will thus be opened for missionary effort, and better opportunities offered for the cultivation of the old. In the Zulu Mission schools for both sexes have been well sustained, and a native agency is thus in preparation for aggressive work in better times, and in other African fields. The mission is awake to the new opportunities, and ready to second any efforts that may be made from Natal as a base to establish a mission in the interior. One member of the mission is ready to return home to aid in organizing a mission in Central Africa, should such an enterprise be inaugurated at this meeting.

TURKISH MISSIONS.—The results of missionary effort the past year in the Turkish missions are quite as favorable as could have been expected in view of the condition of the country,—business prostrated, industries paralyzed, currency deranged, lawlessness and violence widely prevalent. The government is too weak to carry out with any vigor the proposed reforms of administration, and when the attempt is made the agents employed are oftentimes more interested in the failure than in the success of the effort. Yet in some sections a beginning has been made. The provisions of the Berlin Treaty have been carried out in European Turkey. Bulgaria and Eastern Roumelia have been duly organized as separate states, the former with one of the most liberal constitutions in Europe,—a result due in no small measure to the influence of graduates of Robert College and of the mission press at Constantinople. Syria rejoices in the vigorous and progressive government of Midhat Pasha, and the presence of English Commissioners in the interior, as at Cesarea, Mardin, Diarbekir, and Erzroom, is a pledge of reforms, temporarily delayed by the traditional procrastination of the Turkish authorities and by the diversion of England's attention to other quarters of the globe.

Three facts are worthy of note as indicative of the changes which may fairly be regarded as begun,—the better appreciation of the unselfish efforts of missionaries for the social as well as moral improvement of all classes, the greater interest in education and in the establishment of schools on a much wider scale than ever before, and lastly and of special significance, the circulation of thousands of copies of the Scriptures among the Moslems, and the reported presence of Turks now for the first time in our Christian assemblies. The time long waited for when Moslems shall be made acquainted with the gospel of Christ seems near at hand. The con-

tempt long cherished for the Christian name, unworthily represented by the so-called Christians of the Oriental churches, is giving way before the pure faith illustrated in the lives of the missionaries and in the changed character of those now gathered into evangelical churches through their labors.

In European Turkey the work of the year has been largely one of reconstruction and of plans for future effort. The schools at Samokov have been well sustained, and the religious press has been of special value in reaching many who live outside the ordinary range of missionary influence. By a singular providence the three stations of the Board are distributed so as to have one in Bulgaria, one in Eastern Roumelia, and one in Macedonia; thus giving the largest possible influence. The popular mind is awake. A new social and intellectual life is to be developed, and the future of this region, emancipated so largely from Moslem domination, depends, in the providence of God, on the efforts and the agencies now employed by American Christians for its moral renovation.

In the Western Turkey Mission, embracing the larger part of Asia Minor proper, the number added to the churches on profession of faith was larger than ever before. Contributions to various Christian objects amounted to over eight thousand dollars, — an advance of two thousand upon the last year. Nothing is more indicative of the progress of the native churches than their growth in the spirit of benevolence. Over six millions of pages of Christian literature, in four different languages, were sent out from Constantinople to all parts of the empire, a work enlisting the best energies of some of the ablest missionaries in the field. Robert College is recovering the ground lost during the late troublous times. The Theological Seminary at Marsovan is now fully prepared to train young men wisely and effectively to preach the gospel to the different nationalities. Nine boarding-schools for girls, with more than three hundred pupils, including seventy at the Constantinople "Home," attest the love and zeal of the Woman's Boards. Six thousand pupils, young and old, are to be found in Sabbath-schools connected with the twenty-eight different churches. Of one of the native preachers, stricken down at the beginning of his labors, Mr. Bowen says, "he worked hard by day and by night. He had a longing for souls." The graduates from the girls' schools make themselves very useful as teachers. Of one Efdik Hanum, a graduate from the "Home," it is said, "She has had some fifty girls in her school, teaching them the life of Christ along with the primer and the arithmetic." A thousand persons attended the ordination of a pastor over a church in Marsovan, and two thousand the dedication of a church in Cesarea. Thus the work goes on, broadening and deepening in its course.

In Central Turkey larger congregations meet on the Sabbath to hear the Word. The people give more liberally for churches and schools, and show a disposition to make personal exertion for the spiritual welfare of others. Here, too, there is a great waking up to the importance of education. Wants increase fast. It is the healthful result of the quickening and stimulating power of the gospel. In large towns parents are ready to give money and labor to secure necessary buildings for girls' schools. Despite the poverty of the people, they have increased their contributions beyond those of the

previous year by at least fifty per cent., making an aggregate of nearly seven thousand dollars, — worth, as money goes, five times as much there as the same sum would be in this country. The Protestant community has made a gain of full twelve per cent. and of a thousand registered members the past year.

The eight students graduated at the Theological Seminary in Marash began work at once in fields waiting for them. The College at Aintab, intended to be for the seminary what colleges here are to our seminaries, had an attendance in all of eighty students, and more are expected the year to come. Of the twenty-three girls in the upper class in the female seminary at Aintab, ten are church members. Of another class, numbering sixteen, all but two or three give proof of having entered upon the Christian life. Mrs. Coffing and Miss Spencer report as under their care at Marash and in its neighborhood, thirteen teachers and four hundred and seventy pupils, of whom two hundred and forty are girls. Their work is so far advanced at that point that they propose removing to Hadjin as a new center. Woman's work in the out-stations of Aintab has been vigorously pushed by Misses Proctor and Shattuck with the happiest results. It is felt by the missionaries in this field that the popular mind has never been so well prepared as now to listen to the gospel. A spirit of inquiry is abroad. More missionaries are greatly needed to meet the opportunity at Aleppo, Oorfa, and Adana, and a thoroughly educated physician is wanted in the medical department of the college.

Like favorable reports are made from Eastern Turkey. The Protestant community is rapidly increasing, and new openings for effort are presented on every hand. The northern portion of this district, that suffered most from the late war, seems now specially prepared for the reception of the truth. Villages in the neighborhood of Erzroom, hitherto closed, now welcome the missionary, and not the least important fact is the interest in that portion of Armenia recently ceded to Russia, and the possibility of thus beginning a good work at no remote day in the latter country. The return of Mr. Scott and family to Van, of the Misses Ely to Bitlis, and Miss Van Duzee to Erzroom, refreshed by a visit to this country, and the addition of four new laborers to the force in Erzroom, are just in time to meet the demands of this portion of the field. Far away to the south, in the region of Mosul and Bagdad, the time seems also to have come for enlarged effort. The missionaries at Mardin are quite overburdened by the new demands on their time and strength.

The return of Mr. and Mrs. Wheeler and Miss Seymour to Harpoot, and the partial endowment of Armenia College, have given a new impulse to Christian education, while the manifest success of this institution calls forth the lively commendation of the Turkish authorities as well as of the Christian community.

INDIA. — The additions to the churches in the India missions are greatly in advance of any former year, — nearly seven hundred in all. One of the missionaries remarks that "the famine has borne fruit, and not all bitter fruit. Many of the people have been humbled, and many have been ready to cast away their religion for something better. While some individuals

have been influenced by the hope of temporary advantage, it is noticed that, as a rule, the greatest interest has been shown where most labor has been put forth. The interest is thus well grounded, and likely to be permanent. The carefulness of the missionaries in testing the character of the converts is worthy of special notice.

In the Mahratta Mission, as believers are largely from the humbler classes, who have the greatest difficulty in securing the means of subsistence for themselves and families, it is not easy to bring up the churches to a condition of independence; but examples of self-denial and sacrifice are not wanting. The eighteen pastors in the Madura Mission are wholly supported by the people, through a common sustentation fund, while the preachers more immediately concerned in developing the work in new places are a charge to the Board. It is remarked in this field that in spite of the famine, which swept away thousands of the people, and reduced nearly all to the greatest straits, the contributions for various benevolent objects were greater than ever before. These contributions have been made out of deep poverty, sometimes in handfuls of grain laid aside from the daily family allowance, sometimes in small copper coins, sometimes in larger quantities of grain, but everywhere the offerings have been the expression of a genuine hearty interest. It has seemed that whatever else these native Christians were obliged to give up, they would not be denied the blessing of self-denial for the cause of Christ.

There has been but little change in the methods of labor pursued in the India missions. The gospel has been regularly preached from Sabbath to Sabbath, at over three hundred different places. Thousands of pupils have listened to religious instruction in the schools. Bible readers and Bible women have gone from house to house, and found ready listeners. There has thus been a great amount of seed-sowing, which now only waits for the blessing of the Holy Spirit.

The missionaries are alive to the importance of higher Christian education for the training of an efficient native agency, and to meet the many forms of error coming in with the progress of western civilization. One hundred girls are reported in the female seminary at Ahmednuggur, and a still larger number in the boarding schools of the Madura Mission. New and commodious buildings will soon be finished for the accommodation of the girls' school at Oodooville. Jaffna College has had the special blessing of God in the conversion of half the young men connected with it. The theological seminary begun at Ahmednuggur is the first of its kind in Western India. No pains will be spared to make this institution, as well as that at Pasumalai, in the Madura Mission, worthy of the name, and prepared to send forth men to take up and carry forward the work begun by the missionaries.

The past year has been one of the most remarkable in the history of India; but great and cheering as have been the results, it is believed that they are but the first fruits of a far richer harvest. Great changes are imminent, such as call upon the church for the largest exercise of faith and prayer and effort.

CHINA. — The year 1878 will be remembered as one of the most event-

ful in the annals of the North China Mission — a year of famine, of pestilence, and yet of the greatest progress in the missionary work. As in India, so here, the famine has been overruled to the spiritual welfare of multitudes hitherto apparently indifferent to the gospel. The Bible has been studied and preaching listened to as never before. The self-sacrificing efforts of the missionaries in ministering to the physical necessities of the people have given emphasis to their words. Over twenty thousand persons living in more than one hundred villages, received aid at the hands of our missionaries from funds placed at their disposal by British Christians. Here, too, as in India, spiritual results have followed where previous instruction had been given, while very little religious interest seems to have been awakened elsewhere. The fact is remarkable as showing the value of previous efforts to have been far beyond the thought or even hope of the missionaries. Seven new churches were organized, and nearly two hundred members received on profession of faith. The story of the heathen temple transformed into a Christian church by the authorities of a Chinese village belongs to the romance of missions, and suggests a new solution to questions of church building. This mission has pleaded long for medical missionaries, not only for missionary families, but also to aid in the general work. In no country is there so fine a field for men or women possessed of medical education and thoroughly consecrated to the cause of Christ. The time has come for enlargement in this field. Six or eight new families are imperatively needed to strengthen the hands of those already in the field and to occupy new centers of influence.

In the Foochow Mission it is still a time of seed-sowing, with results enough to encourage the hope of ultimate success. Miss Payson, after witnessing the very satisfactory growth of her girls' school, and much to cheer her in the changed lives of many of her pupils, is now on a visit to home friends. Christian education is more highly esteemed, and the women are becoming more accessible to the efforts of the missionary ladies. Much time has been given to the translation of the Scriptures into the colloquial languages. The medical work of Drs. Osgood and Whitney is greatly valued, more especially for the success in curing patients addicted to the use of opium. Foreign residents and native Chinese have shown their regard for it by subscriptions of over two thousand dollars for its support. Religious instruction is carefully attended to, so that no patient can fail of hearing of the gospel.

JAPAN. — The three remarkable events of the year in the history of the Japan Mission were the completion of a translation of the New Testament, in which Mr. Greene has been engaged with missionaries of other societies; the occupation of Okayama as a new station on the Inland Sea, and the remarkable welcome accorded the missionaries by the authorities of the city; and the graduation of the first class of fifteen choice men from the training school at Kioto, all but one of whom devote themselves to Christian work in behalf of their countrymen. No better proof of the high character of these young men could be furnished than the graduating address of one of them published in the October number of the *Missionary Herald*, unless it be the order sent to this country for books by one of them, including such

works as Hopkins's *Outline Study of Man*, Hamilton's *Metaphysics*, Porter's *Human Intellect*, etc. This school has had in attendance during the year one hundred and twenty-seven pupils, and hardly less success attends Christian culture of girls at Kobe, Osaka, and Kioto ; but direct personal labor for women in their home has special attractions for the missionary ladies.

The value of Christian literature as an evangelical agency among a people so intelligent and ready to read, is fully appreciated, and nearly three million pages have been issued from the mission press. Indeed, whatever is needed for the defense and propagation of the gospel in this country is required in Japan for a people so awake to new ideas, so exposed to the influences of an ungodly and a materialistic civilization.

MICRONESIA. — Thirty-six churches, with nearly two thousand members, of whom over five hundred were added the past year, attest the success of missionary work in Micronesia. Hawaiian and American missionaries unite in this enterprise, and natives of Ponape follow the veteran Sturges into the regions beyond. Mr. Doane, after a brief experience in Japan, has returned to the field of his first choice, with enlarged experience and new consecration. The *Morning Star* visited twenty-six islands on her last trip, five of them for the first time, and is prepared for further exploration on the present voyage. The new captain has proved himself a skillful officer, and an earnest co-laborer with the missionaries. Mr. Bingham, compelled by ill health to reside at Honolulu, rejoices greatly in the turning of many to Christ in the Gilbert Islands, the scene of his earlier labors. With the help of Mrs. Bingham, he is doing what he can to supply them with the means of education and Christian culture.

On one island we hear of two hundred and fifty church members out of a population of one thousand, and in another that every adult is a professed follower of Christ. It is something quite unprecedented in our missionary history that native Christians, but two or three years out of heathenism, should be building large church edifices and school-houses, and meeting all the expenses of their teachers. Yet this is the record from the Mortlock Islands.

Dr. Hyde, besides making a great success of the North Pacific Institute at Honolulu, as a training school for native preachers and missionaries, has made himself eminently useful in other labors for the cause of Christ in the Hawaiian Islands.

DAKOTA. — Favorable reports are received from the Dakota Mission. The time has come, not only for enlargement of the work carried on at existing stations, but for new stations at other points. The time for reaching the Indian population is short. Already we hear of seven different lines of railway projected through the country occupied by the Sioux. The white man will soon occupy the land, and the Indian will be driven out unless the most vigorous measures are taken to prepare him for American citizenship. He must have a Christian education, a home, and a legal standing in the country. The possibility of civilizing the wild Sioux has been demonstrated beyond question by Dr. Riggs and his sons. Men who only two years ago were among the most turbulent and bloody Indians of the border are now eager for schools, busy building houses, and opening farms. At

the Santee Agency the acreage under cultivation doubled during the year, and the Indians are eagerly waiting such legislation by Congress as shall give them legal titles to the farms they have cultivated and the houses they have built. In the Normal School for young men, the Dakota Home for girls, Indian youth of both sexes, at comparatively small expense, can now be thoroughly educated and prepared for positions of influence among their own people. With some just sense of the value of the gospel, the Dakota Christians have organized a Home Missionary Society, which has raised over \$800 during the past three years to meet the expenses of native teachers and preachers among the wild tribes. Forty-three new members were added to the eight churches during the year, making an aggregate membership of 599.

PAPAL LANDS. — The work of the Board in Mexico has lost ground for want of men to carry it on. Mr. Edwards, left alone and in feeble health, was well nigh crushed under his many burdens. The return of Mr. and Mrs. Watkins, and the coming of Mr. and Mrs. Kilbourn, transferred from Monterey, have given a new impulse, and it is hoped that the early promise of this mission may be realized. The lawlessness and fanaticism of the people, easily aroused to acts of violence, may well enlist sympathy and prayer in behalf of those who are teaching and accepting a purer faith.

Opposition to the gospel in Spain is no less bitter, but is under some restraint from outward violence. The truth is nevertheless making its way, and nearly fifty additions are reported to the churches, including an interesting work at Bilbao, in charge of Mr. Gulick of Santander. A beginning has been made for the Christian education of girls that promises good results. The more fully the moral condition of the masses in Mexico and Spain is understood, the more important and necessary appears the work of the Board in their behalf.

In Austria no pains have been spared by the authorities to suppress all evangelistic teaching. In some cases the holding of every kind of religious service, and even presence at family devotions in any household but one's own, are forbidden. The ingenuity of a high church ecclesiasticism, Protestant as well as Roman Catholic, is taxed to its utmost to prevent men from accepting the gospel in its simplicity, while the want of true church life in existing church organizations has led the more intelligent to renounce all belief in anything that bears the Christian name. The field is thus a hard one, harder in many respects than in a purely heathen land, while the need of the gospel is, if possible, yet greater. It is hoped that some relief from the restrictions now imposed may be secured through the intervention of the Evangelical Alliance recently convened at Basle, and that the patient persistence of the missionaries may be crowned with success. The repeated admission by persons connected with existing Protestant communions of their inability of themselves to secure the spiritual renovation of Austria, at once justifies and adds to the moral necessity laid on us of pushing forward the work begun.

The review now made gives but a very imperfect conception of the great work committed to this Board. We have cause for gratitude, and lively

hope for the future, that so much was accomplished in a year of trial and retrenchment, — that thirteen new churches were organized ; that more than two thousand converts were enrolled among the disciples of Christ ; and that seven hundred young men were gathered in higher institutions of learning, the larger part preparing to become teachers and preachers of the gospel ; that twelve hundred young women in boarding schools and seminaries have enjoyed the personal influence and Christian instruction of educated women from our best institutions ; that so great an advance has been made generally in the work of Christian education ; that the native churches have shown such zeal in supporting their own institutions and in personal labors for their own countrymen ; that new opportunities have been opened on every hand for the wider proclamation of the gospel ; and that war, famine, and pestilence were so strangely overruled for the furtherance of the kingdom of Christ, in turning multitudes from darkness unto light. The new year opens hopefully, with the signal blessing of God, in larger means for the development of the work in hand, and for the establishment of new missions. With humble gratitude to God, and renewed consecration to Christ as our great Leader, let us press forward to new conquests in his name.

GENERAL SUMMARY.

Missions.

Number of Missions	16
Number of Stations	75
Number of Out-stations	598

Laborers Employed.

Number of ordained Missionaries (7 being Physicians)	150 ¹
Number of Physicians not ordained	7
Number of other Male Assistants	5
Number of Female Assistants	232 ²
Whole number of laborers sent from this country	394
Number of Native Pastors	132
Number of Native Preachers and Catechists	302
Number of Native School Teachers	516
Number of other Native Helpers	220—1,170
Whole number of laborers connected with the Missions	—1,564

The Press.

Pages printed, as far as reported (Turkish, Japan, and Micronesia Missions only)	8,234,280
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The Churches.

Number of Churches	261
Number of Church Members, as nearly as can be learned	14,675
Added during the year, as nearly as can be learned	2,034

Educational Department.

Number of Training, Theological Schools, and Station Classes	23
Number of Pupils in the above	725
Number of Boarding-schools for Girls	34
Number of Pupils in Boarding-schools for Girls	1,202
Number of Common Schools	626
Number of Pupils in Common Schools	24,042
Other Adults under instruction	768
Whole number of Pupils	—26,737

¹ Including nine still supported at the Sandwich Islands.

² Including twelve at the Sandwich Islands.

OUR GREAT OPPORTUNITY.

[A Paper read at the Annual Meeting of the A. B. C. F. M., at Syracuse, N. Y., October 8, 1879. By EDMUND K. ALDEN, Home Secretary.]

FIVE men seated in a minister's parlor at Farmington, Conn., upon the 5th of September, 1810, deliberately accept the somewhat onerous name of "The American Board of Commissioners for Foreign Missions," and declare it their purpose henceforth to propagate the gospel among "unevangelized nations on the western and eastern continents." The venerable father of the youthful minister with whom they meet is so captivated with the idea, that shortly after he pledges one fifth of his entire estate, five hundred dollars, to help carry out the formidable undertaking, the young wife of the minister not only being privy to it, but, as it is authentically reported, being the prime instigator. Thus early did industrious men and women of the staid old Commonwealth of Connecticut conspire together to risk their frugal earnings upon an uncertain enterprise, and scatter them to the ends of the earth.

It is a little curious that in the record of early gifts in 1811, before any missionary work had yet been attempted, and while the way was not even open to begin, the subscription paper reads: "From two young ladies, *New London*, \$4. . . . From a friend to missions, *New London*, \$50. . . . From another friend to missions, *New London*, \$250." So fascinated is this particular Connecticut town with the novel enterprise! If anything has occurred in the recent history of Connecticut, and more especially of *New London*, which, to some, may look like undue missionary enthusiasm, it is evident that its inhabitants are but reaping of the seed which they themselves have sown. Long may such seed continue to be scattered and such harvests reaped!

That the pressure during the early years of our missionary history weighed heavily upon the Lord's people, is apparent from all the records of the time; and also that the great pressure began speedily to be recognized as the great opportunity. Something was powerfully moving Christian hearts, although as yet no tidings of missionary success had been announced, laying a sense of responsibility for a perishing world's conversion upon not a few, both of the old and the young. This is indicated in a touching manner by a considerable number of death-bed gifts, chiefly from women and children, before any formal bequest had been received. And it is pleasant to note that the munificent legacy of Mrs. Norris of \$30,000, which was unique, did not repress but called forth more generously the smaller gifts both of the living and the dying, which were multiplied and continuous. Our fathers could not know the immensity of their undertaking when they thus committed themselves, and, as far as they could do it, their children and children's children, to what was soon to prove their enlarged and enlarging trust. Swiftly the decades moved on, each adding both to the breadth of the work, and to the increase of expenditure.

THE FIRST SIX DECADES.

In 1819, at the tenth anniversary held in the chapel of the Old South Church, Boston, not only are missions reported as already established in Bombay, in Ceylon, among the Cherokee, the Choctaw, and the Arkansas Indian tribes, but two new enterprises have been just inaugurated, the missionaries on the eve of embarkation, one looking to Palestine in the East, and the other to the Sandwich Islands in the West. Rejoicing that their missionary fields "extend around two thirds of the globe," and that they enroll upon their honored list of service eighty-one names of missionaries and assistant missionaries, declaring, also, with emphasis, that "THE GOSPEL MUST BE SENT — AND PREACHED — TO EVERY NATION AND FAMILY

THROUGHOUT THE WORLD," they call upon the churches for what at the time was regarded as the liberal contribution of over \$37,000.

Ten years later, at the twentieth anniversary, held at Albany, N. Y., precisely fifty years ago this week, October 7, 1829, the work among the Indians has developed into nine missions, to which thirty-five per cent. of the entire expenditure of the year is devoted, while of the seven hundred and seventy reported members of native churches, five hundred and fifty-six are from among these Indian tribes, only one hundred and eight as yet from the Sandwich Islands, only one hundred and two from Bombay and Ceylon; and from the entire field of Western Asia, including Syria and Persia, *four*. The report, however, ventures on the prediction that "the countries around the Mediterranean, and accessible from its shores, will ultimately present most important and promising fields of missionary labor," and it is also stated, that "through the liberality and at the earnest solicitation of a well known merchant, a mission is contemplated to the inhabitants of the most populous and the most inaccessible empire on the globe," instructions being given to the young Andover graduate, Mr. Elijah C. Bridgman, who had just been ordained to this arduous work, in such courageous words as these: "Do not let your mind waver on this point, that the Gospel certainly will at some day triumph over the Chinese Empire, and its vast population be given to Christ. Encourage yourself with this thought; and let a holy enthusiasm be kindled in you, exciting every power of your soul to strenuous effort, and unwearied perseverance, with the hope that you, as a soldier of Christ, may have some part in such an achievement." With far-reaching plans like these in prospect, the burden and the opportunity have so enlarged that the annual expenditure has more than doubled, having advanced to over \$100,000.

Ten years later, at the thirtieth anniversary, in 1839, the harvest season has arrived for the Sandwich Islands, gathering in its redeemed thousands; entrance has been made upon the Western and Southeastern coasts of Africa; \$60,000 is the year's expenditure for missions in Greece, Constantinople, Asia Minor, Syria, and among the Nestorians of Persia: the work in India includes Madras and Madura, as well as Western India and Ceylon; reports are presented from Siam, Singapore, and Borneo, as well as from China; the missionary call in every direction is said to be "urgent and animating in the highest degree," and the annual pecuniary pressure upon the churches has again doubled, so that it is now more than \$200,000.

In 1849, a paper is presented, entitled "The Want of Missionaries," showing the immediate need of thirty-eight new men, and calling upon young pastors as well as theological students to hear the summons. At the same meeting the inquiry is pressed, with cogent reasons annexed, "Whether the continent of Africa ought not to become a more prominent object of attention by this Board," emphasized by such questions as these: "Who will ever penetrate these dark regions, unless it be the missionaries of the cross?" "Ought not systematic efforts to be made to establish missions, as speedily as possible, at different points, which, through the blessing of God, shall eventually spread the light of civilization and of Christianity through that entire continent?" The yearly call now advances to \$300,000.

Ten years after, the Board meets at Philadelphia, staggering under a debt of \$66,000: but twelve months later, commemorating Jubilee, it stands again erect, reporting the debt as more than paid, and expresses the hope, by the unanimous vote of the whole rising assembly, breaking forth spontaneously into song, that the friends of the cause will aim to raise, as the sum desirable for the proper growth and development of the missions, not less than \$400,000.

In 1869, having passed, during the preceding decade, through the critical years

of civil war, forty-two new missionaries and assistant missionaries are reported as having been sent forth, — a larger reinforcement than the missions have known during any one year for thirteen years; the new mission to Japan is undertaken, and the whole spirit of the hour is a summons forward in every direction for enlarged work and for enlarged liberality to carry it on, requiring an annual outlay of at least \$500,000.

THE SEVENTH DECADE.

During the last decade this pressure has so continued to accumulate that it has almost seemed of late that one year was more heavily weighted with opportunity than any preceding ten.

In 1870, our resources are diminished at least one third by the retirement of a large number of our old friends and generous supporters, representing one branch of the Presbyterian Church, taking with them some of our most cherished missionary fields, our remaining work almost immediately expanding to the former dimensions of the whole.

In 1871, when it is declared that "the very success that in five years has nearly doubled the number of towns and cities in which the gospel is regularly preached, is at once the source of the greatest hope and of the most painful embarrassment," a new work in nominally Christian lands is laid upon us, with the express stipulation that it is "to be strictly and wholly an enlargement, no retrenchment to follow therefrom in lands more benighted."

In 1872, two missionaries, returning sadly homeward on account of impaired health, express their feelings in these words: "It is not the work nor the climate that has broken us down; but depression of spirit and discouragement that no one comes to our aid, and our utter inability to meet the calls upon us." A great conflagration has occurred during the preceding year at Chicago; another conflagration now follows at Boston, seriously crippling our sources of supply, and adding to the severity of the financial stringency of the time, which continues for several years.

In 1873, it is declared that "the sheerest humanity requires that eight ordained missionaries be sent, with the least possible delay, to relieve those who are tottering and fainting under their burdens; that nineteen more are needed to place the missions in good working order;" that even then five fields, presenting, some of them, "extraordinary claims," will receive none; and that the least amount required for the efficient prosecution of the work for the succeeding year is the sum so long called for in vain, \$500,000.

In 1874, it is stated that "plans which appeared very promising must be postponed, opportunities clearly providential and singularly hopeful must be left unimproved;" that the question has become "painfully imminent," "Shall we retire from our work in Papal lands?" while a missionary, writing home, remarks: "It is sad that the only hindrance to our work should come from America." In order to remove this hindrance, the Committee continues to plead, still in vain, for the annual \$500,000.

In 1875, after a most animating review of the growth of the preceding ten years by the Foreign Secretary, the following sentences are added as an appendix: "In view of all this progress, this manifest blessing on the work, the vantage ground gained, the vast preparation made, and the brilliant opportunity for advance at almost every point, while eager to press forward to realize the cherished hopes of the sainted dead, and of the devoted men and women now in the field, the Committee was compelled to retreat in the very face of the enemy. Brave and good men hesitated, delayed, wept and prayed, but yielded at last to the stern necessity. After all the pleading before the Christian public for the last two or three years, forewarning of the terrible necessity, what else could the Committee do?" And

then follows the importunate appeal: "O, pastors of churches, men and women who love the Lord Jesus, who hold all you have and are but as stewards of his bounty, the purchase of his life and love — must these things be? Must this retrenchment, this retrograde movement, go on?"

In 1876, the cry is, "Crippled as the missionaries were last year, shall they be crippled again? The burden weighs heavily on our hearts as we see and feel the great responsibility." That burden continued to increase during the succeeding year, a year of painful retrenchment abroad, and of a debt accumulating to nearly \$48,000 at home.

In 1877, the debt being lifted by the gracious interposition of God, amid mingled songs and tears of thanksgiving, making our meeting at Providence ever memorable in our history, the earnest plea is renewed, not for enlargement, — our faith does not yet venture upon this, — but, the annually recurring plea for the *minimum* absolutely needed in order to maintain the ground already held, and to deliver us from further disaster, the vainly called for \$500,000.

THE SEVERE RETRENCHMENT OF 1877-78.

We all know what followed; a year of the severest stringency which our present corps of missionaries has ever known, the more severe because, amid famine, pestilence, and war, God still continued to bless our missions with spiritual harvests and to open new doors of opportunity. And yet the Committee, following the almost imperative mandate of the churches forbidding any approach toward another debt, continued the system of unflinching retrenchment, rigidly refusing to grant "the more than \$50,000 necessary to meet earnest requests from the several missions," and were thus enabled to report, at our annual meeting one year ago, the small balance against the treasury of less than \$4,600. And one of the most painful features of the result was, that there were some who so little appreciated the peril of the situation, that they actually congratulated the Board upon the successful issue of the year.

There were no congratulations from the missionary fields, or from the Foreign Secretary, or from any who comprehended what serious detriment this "wasteful economy," continued a little longer, meant. At this very hour we were receiving, even from the outposts of Eastern Turkey, such messages as these: "Where a year ago we had only one village and four or five houses that we could call Protestant, we now have five villages with two hundred and fifty houses, and every day have new applications from new villages. But the churches at home have tied our hands; we shall be unable to accept any more applications for teachers or helpers the present year. Oh that I had the pen of a ready writer and the voice of an angel, to declare to the people at home their duties to these perishing souls! . . . It is hard to check a rising tide, it is painfully hard to hold back forces and repress feelings which we have all along been endeavoring to raise and rally for a sweeping onset upon the strongholds of bigotry, superstition, and sin. This being taken in the rear, through lack of support from the reserves, just as we are preparing for a charge, may change the issue of the battle, *unless from some unexpected quarter timely help arrives.*" It was plain that this system of retrenchment thus forced upon us from year to year, was in more than one direction becoming perilous to our dearest missionary interests.

THE FIRST SIX MONTHS OF 1878-79.

Another sharp incision only was needed to call forth an almost audible wail all around the missionary world. That incision was made in November last, and the unwelcome letter announcing it was the Christmas greeting of the churches at home to their hard-pressed missionaries abroad. The hearts of these beloved

brethren, one of whom had just written, "We groan and groan because of grand opportunities which we cannot improve," were laid open to their constituency, during successive months, as the painful story was recounted of "what retrenchment means to the missionaries abroad;" but during the first half of the financial year, six times the messenger, who waited at the end of the month for an encouraging word from the churches, reported, "There is nothing." "No increase in the gifts of the living, an ominous falling off in the benefactions of the dead." Some of us began to be apprehensive that, if there was a cloud arising it was a cloud threatening disaster and tempest, increased perplexities and distresses abroad, another crushing debt at home. The humiliating question would obtrude itself: "What missions shall we be obliged, not long hence, to relinquish?" And even on missionary ground, men, faithful and true, were suggesting that possibly it might be their duty to resign their commissions and to return home.

THE DAWN OF DAY.

How dark those days were, and with what reason, there are not many who know; but one thing now is evident, *somebody was praying*. More than one had bowed his head upon his knees, as did the prophet of old, and was crying earnestly to God. Supplication had been ascending, importunate and continuous, from China and Japan, from India and Turkey, from the Pacific Islands and Africa. Sometimes it had become expostulation, "How long, O Lord, how long? When shall the light arise and the day of deliverance dawn?" Prayer, too, was ascending from many a consecrated missionary heart here at home. Was it an unconscious prophecy our missionary brother had uttered when he closed his plaint with the words, "*unless from some unexpected quarter timely help arrives?*" The answer came, not in "a little cloud no larger than a man's hand," but in a sudden flood. The servants of the American Board retired to rest one Sunday night in the month of March, more than usually apprehensive of impending disaster, and awoke the next morning telegraphed all over the land as heirs to a vast estate, estimated at "half a million of dollars," a sum which a few days after had swollen to nearly "a million." Here was a new dispensation indeed, of which the fathers, far-seeing men that they were, had never dreamed.

THE NEW RESPONSIBILITY.

In what spirit will the children receive this unexpected and honorable trust? Possibly the first feeling with all the friends of the American Board at home and abroad was the same, "LAUS DEO!" "Thanks be to God for this signal deliverance!" And the next thought, perhaps, was the same, "How utterly unworthy are we of this marvelous divine interposition!" The meeting of the Prudential Committee, which took place upon the day following the reception of these tidings, was one of the most serious of the year. It not only began as usual with the Word of God and prayer, but it closed with a special act of united supplication for that divine guidance which alone could impart to the officers of this Board, its members, its missionaries, its patrons, and the churches it represents, that wisdom which we now peculiarly need for our serious trust. "Who are we that the Lord should do unto us after this manner? May God help us to discern, and promptly to improve our hour of opportunity!" The impulse was quick to follow,—"Now let the severe retrenchment, which has so long oppressed our missionaries and their work, be removed at once and forever!" Then, almost immediately a certain degree of apprehension arose, "What effect is this announcement to have upon our regular receipts? Will old and tried friends continue to give as heretofore, and will the same urgency of effort be put forth by pastors and churches to multiply and enlarge their gifts? Will generous thank-

offerings be added? Or will the word be repeated from one to another, "No further need of any special effort for foreign missions!" And should this be the result, will not the blessing become a curse? Some were reminded of one of Mr. Treat's careful utterances, five years ago, when he read his discriminating paper upon "The Financial Problem of the Board." These are his words: "One of the saddest revelations made by the missionary work, is the amazing readiness of Christians to excuse themselves from all participation therein. The constituency of the Board is believed to equal any other in Christian liberality. But when it was announced some thirty years ago that a legacy of \$40,000 was to be received within a twelvemonth, the offerings of the churches began at once to diminish, and it was found in the end that the generous gift of an honored friend had actually cost the Board more than its entire amount — a result which the late Mr. A. G. Phelps forestalled by making his bequest of \$100,000 payable in installments, thereby saving the donations from the slightest reduction." The question was immediately suggested, "If the constituency of the American Board in 1846 could not receive in one donation the gift of the comparatively small sum of \$40,000 without being so enervated thereby that it became a loss rather than a gain, and if the larger gift of \$100,000 in 1858 must be distributed over ten years, in installments of \$10,000 each, in order that such a princely donation might not check the ordinary currents of benevolence, then what may we expect of the men and women of 1879 when, without any such plan of distribution provided by the donor of the gift, the American Board is immediately entrusted with nearly ten times the largest bequest ever before received?"

Should this venerable Institution, representing more than thirty-five hundred churches of the land, now in its critical hour, rise to the dignity of its opportunity, and prove by the breadth of the missionary intelligence of its constituency that it is worthy of this sublime confidence which by the Head of the Church has been reposed in it, and that it has learned through divine wisdom and grace how to wield this new force put into its hands, so that it shall become an inspiration animating to enlarged benevolence, it will enter upon what may be the grandest era of its missionary history. If, on the other hand, we fail to discern and to aptly appreciate our hour of opportunity, if we begin to withhold our own personal gifts because from another hand a larger gift has been bestowed, then we shall lose our inheritance in the Lord's advancing Kingdom, we shall practically abdicate our throne of power, we shall throw away the crown which might have been ours, we shall spurn the Providence and grieve the Spirit of God, and if the sacred trust committed to us is taken from our hands, we shall merit the retribution. Our feelings rise almost into burning indignation that any one can suggest this shameful possibility. Just when the door is thrown open in answer to prayers which have been ascending for years, so that now, moving forward with a sustained force, we may secure the results of prolonged labor; when we have the opportunity also of doing vigorously within the next decade what otherwise would not have been accomplished for thrice those years, shall we falter and draw back?

THIS IS THE QUESTION WHICH WE SHALL PRACTICALLY ANSWER AT THE PRESENT MEETING OF THE AMERICAN BOARD, AND DURING THE YEAR UPON WHICH WE NOW ENTER. If God will bestow upon us grace here and now to accept this trust, with a breadth of view and a liberality of heart corresponding with the gift, so that we can plan for enlargement for a few years to come, reasonably assured by the co-operation of pastors, churches, and friends throughout the land that our regular sources of supply not only shall not be diminished but shall steadily increase, we can lift up our entire missionary work abroad, and the missionary spirit at home as well, to a permanent position of power which shall be felt from sea to sea, and across the seas, for the next generation.

Already have the good tidings flashed round the missionary world, relieving the missions, at least for the present year, of their severest retrenchments. Already have supplementary grants been made for objects long needed and postponed from year to year to what appeared to be an indefinite future. Already from all our missionary stations have psalms of thanksgiving ascended, and many glad expectations of better days are awakened. Already, in several directions, have plans been formed for speedy enlargement, which, under ordinary circumstances, could not have been proposed for a long time to come. Already have minute and careful inquiries been instituted that we may know the precise locality whither the God of Providence is calling us to our share in the honor of the great coming advance of the Lord's hosts into Central Africa.

THE APPROPRIATION OF THE BEQUEST.

We now propose that at the present meeting, according to the best wisdom we already have or may here receive, this munificent bequest be sacredly set apart for this broad and broadening extension of our missionary work. Were one third of it appropriated to our immense educational trust, not in the way of permanent endowments, which would require ten times the amount, but by annual grants in aid as they will be needed during the coming decade, in Turkey, India, China, and Japan, it could thus be economically and wisely used, without at all lessening the urgency of the call upon the churches for their increased annual contributions. Were another third appropriated to the enlargement of evangelistic forces in fields already occupied, emphasizing Central Turkey in the direction of Aleppo; Eastern Turkey in the direction of Kars on the north, or of Mosul and Bagdad on the south; Northern China toward Shantung on the southeast, or possibly Shansi on the west; Western Japan, including the islands of Shikoku and Kiushiu; during the same period of ten years, it could be economically and wisely used. Were the remaining third appropriated to the establishment and proper support of new missions, giving the first place to Central Africa, it would be all demanded, and could be judiciously employed before the next decade has closed—our regular work all the time moving on and expanding as during previous years.

To present the problem in another form: Since our average annual receipts for the past ten years have been so inadequate to the necessities of the work, that our expenditures, in order to avoid accumulating debt, have been each year curtailed to the perilous extent of over \$50,000—half a million for the ten years,—and since, for enlarged evangelistic efforts in the fields now occupied, we need an annual income increased by \$50,000 more; while for our growing educational work and for the establishment of a new African mission we shall annually need at least another \$50,000, it is plain that if we are to meet the missionary opportunity now opening before us, we must plan for an annual expenditure for several years of \$150,000 and upward above what we have been accustomed to receive, or may reasonably expect to receive, from ordinary contributions and legacies. The practical question, therefore, resting upon us at this meeting is this: Shall we thus plan for this enlarged work at this augmented expense?

Even to ask the question would be presumptuous, were it not for this timely bequest. With this bequest set apart as a sacred appropriation for enlargement both of work and expenditure, we may not only ask the question, but to it we may give a sober, hearty affirmative, *provided we may rely upon a steadily-advancing annual income through our ordinary channels*. Can we thus rely upon pastors and churches? Can we thus rely upon the army of givers, rich and poor, old and young; upon the more than 375,000 professed disciples of Christ connected with our Congregational body; upon the more than 435,000 members of our Sunday-

schools? "Better always than the gift," some one has said, "is the giving." Can we rely upon grateful, generous *giving*; on a scale commensurate with the breadth of our opportunity? By this signal Providence, which has taught us that He who is "Head over all things to the church," and who is "able to do exceeding abundantly above all that we ask or think," can "open the windows of heaven and pour out a blessing that there shall not be room enough to receive it," God is challenging the faith of His people, an extraordinary faith for extraordinary times. *Shall we honorably meet the challenge?*

A VOICE FROM THE PACIFIC.

To this question an animating reply has recently come to us from the islands of the Pacific, the voice of one of the honored missionary sons of Connecticut, our oldest veteran still in active service, — three score and eighteen years of age, — speaking in behalf both of himself and of her who walks with him in loving fellowship: —

"We are filled with joy on hearing what the good Lord has done for the American Board and for his cause on earth. The New London gift is a 'God-send,' and we trust that it will tide the Board over the shoal where the life-boat so often touches bottom; *and more than this*, we hope and pray that it may act as a spiritual dynamic on the churches and upon all the benevolent of our land, so that its force will help to deepen and widen the channels of benevolence in millions of hearts. Should its effect be the opposite, should any Christian say in his heart, 'The Board is out of debt, their treasury is full, and I can now withhold my dollar,' should any one say this by thought, or act, or word, it will be a shameful perversion of the mercy of the Lord in thus sending help in time of need. And it will be a shame to the churches and patrons of the Board if, in view of this generous gift, they shall relax one ounce in their energy and effort to sustain the work committed to them, or fail to move forward along the whole line of their operations. . . . A defile has been passed, an obstruction has been removed, out-posts have been taken, new recruits and fresh supplies have been received, what now shall be the effect upon the elected and marshalled hosts of the Lord? To stand still? To fall backward? To sleep? To wait until the fresh supplies are exhausted and the army is demoralized? Shall it not rather be to sound the trumpet along the whole line, and to say to the hosts of the Lord, 'Quicken your march seven-fold, blow your trumpets and shout?' We do hope that the Board will nevermore be in debt, but that its income will be increased, as it might be and ought to be, to an annual *million*." As an encouragement in this direction he encloses a subscription of fifty dollars from the Hilo Church, of fifty from himself, and of twenty-five from his wife, adding, "This sum, one hundred and twenty-five dollars, I forward as a help in sending a mission to Central Africa should the Lord of the vineyard enable you to occupy that field. Yours in the Lord, TITUS COAN."

THE CALL FOR MEN.

Our immediate additional call is as inspiring as it is pressing, for thirty devoted young men, five of them physicians, ready for the work which is now brightening and enlarging in every field occupied by our missionary force. We might present a far stronger appeal than this, and still understate our necessity. As "The American Home Missionary Society," a generation ago, rejoiced in an apostolic twelve called "The Iowa Band," whose work already accomplished has made their names and memory immortal, so the day has arrived when "The American Board," in addition to a vigorous reënforcement over its entire field, should receive at least four special apostolic bands, one for China, one for India,

one for Turkey, and one for Africa, — men who know each other, plan largely, and together seize the critical and opportune hour.

“Thirty young priests at one time,” it is recorded, “sent a request to the Propaganda Society, with their names signed with blood drawn from their own veins, asking to be sent as missionaries to China.” For this *form* of consecration we do not plead; but for the genuine *consecration*, both of men and of money, in this day of our great opportunity, we do plead, by the remembrance of blood more precious than any that we ourselves could shed, and in the name of Him who from his exalted throne proclaims more tenderly and urgently than ever, “Behold, I have set before thee AN OPEN DOOR.” May God inspire our elect youth, may He animate this American Board, may He enable us all, WITH COURAGEOUS, EXPECTANT FAITH, TO ENTER IN!

The Special Committee of the Board on the above paper, Rev. Dr. Z. Eddy, chairman, use the following language in their report: —

We thankfully recognize in the history of God's dealings with this Board, since its organization, and especially in many and glorious providential deliverances in times of financial straitness and disaster, a sure pledge that he will be with us always, even to the end of the world. In this we rejoice; our motto and rallying cry shall ever be: IMMANUEL, GOD WITH US.

So far as the plan of the Prudential Committee for the distribution of the Otis Legacy is disclosed in the paper read by the Home Secretary, it meets with our cordial approval. In our judgment the whole sum should be at once appropriated for the enlargement of missionary operations. To lay aside a portion of this legacy, in order to provide against possible future embarrassments, would betray ungrateful distrust of God, and work incalculable harm to the churches by relieving them from the wholesome pressure of responsibility.

We heartily sanction the project for establishing a new mission in Central Africa. We also approve the suggestion that a due proportion of the Otis Legacy be employed in promoting education, especially collegiate and theological education, throughout the whole missionary field. The time is come when newly-evangelized peoples should not only have pastors of their own blood and language, but should be preparing to send forth missionaries to the “regions beyond.” Not less do we approve the design of largely increasing the missionary force now in the field. We are linked with our struggling fellow-servants in distant lands, not only by a common responsibility, but by tender fraternal sympathy. We call, to-day, from this our sacred convocation, across seas and continents, to our missionary brothers and sisters, — Be of good courage! The pastors and churches at home are with you! The American Board is with you! The Lord is with you always! Be strong in the Lord, and in the power of his might! We charge our secretaries to send this greeting to all the faithful brethren.

But how shall we send forth the needed reinforcements if there are no volunteers? The call is once more for *men*. And for the supply of men the responsibility rests on professors in colleges and theological seminaries, on pastors, on churches, on the great body of individual Christians. Among our church-members there are thousands of educated young men and young women who ought, at least, to consider the question, “Ought I to be a foreign missionary?” Let that question be urged upon them till they are compelled to decide it on their knees. Perhaps the time is come, also, when youthful pastors ought to entertain the same question. Perhaps the time is at hand when many will imitate the example of that now venerable and afflicted servant of God, the Rev. Dr. Daniel Lindley, who resigned a pleasant pastorate to become a missionary in Africa. We suggest that this great question — MEN FOR MISSIONARY FIELDS — be made a special topic for the next day of fasting and prayer for colleges and theological seminaries.

While we plainly foresee the good which the Otis Legacy will do abroad, we are not without our misgivings touching its effect on the churches at home. Should the churches begin to comfort themselves with the thought that now, the treasury being full, they may *rest*, for a season, from effort, self-denial, and responsibility for the world's speedy evangelization, then that legacy will prove a curse, instead of a blessing. But it must not, it

shall not, be so. We, members of the American Board, and friends of missions, pledge our Christian faith and loyalty, that we will help, to the utmost of our ability, with our prayers, our property, our influence, our personal labors, to spread abroad the savor of Jesus' name through the whole earth.

TEN YEARS IN JAPAN.

BY REV. N. G. CLARK, D. D., FOREIGN SECRETARY.

It is now ten years since, at the Annual Meeting at Pittsburg, the American Board decided to begin a Mission in Japan. The first missionary left the meeting to take the next steamer from San Francisco. The son of David Greene and the grandson of Jeremiah Evarts, he bore with him the hopes and sympathies of thousands of Christian hearts.

A brief review of the enterprise then undertaken may not be inappropriate to this occasion.

THE PREPARATION.

The way had been prepared. American enterprise had crossed the Rocky Mountains and descended the Pacific slope. A railway spanned the continent. Steamers went out from the Golden Gate and, on their way to China, skirted along a group of islands of wondrous beauty, teeming with an intelligent population, for two centuries and a half shut out from the civilized world. Japanese seamen, wrecked or drifting helplessly on the broad ocean, had been returned to their native shores.¹ Searching questions had been put to the Dutch traders by treaty stipulation penned up on a little island in the harbor of Nagasaki. Some little conception of the outside world, and of a civilization superior to their own, had thus been gradually finding its way into the more thoughtful minds.

Japanese experience of western civilization had not been a happy one. The Portuguese and Spaniards of three centuries ago were not the best representatives of modern Christendom. The selfish and purely commercial policy of the Dutch had not awakened any special desire for a more intimate acquaintance with Protestant nations. On the other hand it was deemed almost an offense to the best interests of mankind that a people so numerous, so advanced in civilization and the arts, lying across the track of an opening commerce between the youngest and the oldest nation on the globe, should be so exclusive.

At this juncture, fifteen years in advance of the first missionary of this Board, the gentle persuasion of an American fleet, in no narrow or unkind spirit, but in the large interest of the human race, prevailed to open the long sealed gates. One young man, in after days to be known as the Secretary of Naval affairs in the Japanese Government, looking on and noting the calm dignity and quiet, courteous persistence of the American, whom no warnings could turn back, was satisfied of the superior character of the stranger. Here were men who could tame a volcano, condense its power in their ships, and control it at will.² The reverberations of the evening gun, a sixty-four pounder, as they rolled along the shore and far away into the interior, told of new agencies henceforth in the history of Japan. The silence of centuries was broken. The future Secretary of the Navy was a representative man. Old Japan recognized the coming of a new era. It was the turning point in the destinies of thirty-three millions of the human race.

¹ It was on such an errand of mercy that the first American vessel, the "Manhattan," of Sag Harbor, Mercator Cooper, captain, entered the Bay of Yedo in 1846. See the narrative published in the *Albany Evening Journal*, June 24, 1876.

² Griffis' *Mikado's Empire*, pp. 303, 347.

OLD JAPAN.

The Japanese unites in his character the Turanian and the Malay — the elements blending before the time of authentic history. His language, in its grammatical peculiarities, has affinities with both, while it is saturated with Chinese, much as our composite Anglo-Saxon is saturated with words of Latin derivation. Its structure is so difficult as to have led a Spanish grammarian of the last century to excuse himself from attempting to explain it, on the ground that it was an artifice of the evil one to add to the labor of missionaries. Some Protestants have admired the sagacity of the Franciscan.

Despite some little infiltration of European ideas through the Dutch, the civilization of Japan, twenty-five years ago, was such as was possible through the religion of Buddha and the doctrines of Confucius. Shintooism, originally the worship of the powers of nature, then a kind of hero-worship, and at last a deification of the reigning family, was maintained as a convenient state religion. Buddhism, while faithful to the Nirvana as the ideal of life and the end of all intellectual and moral striving, — the peaceful calm in which all human passions are extinct, — had shown its usual power of assimilation in adapting itself to a new people, but had lost much of its former hold on the popular mind. As a system of morality the doctrines of Confucius compelled the intellectual respect of scholars, but with the exception of the home life, and the relations of parents and children, had little influence on the moral character of the people.

The Christianity of Xavier and his colleagues, though professed at one time by hundreds of thousands in all ranks of society, and having its churches by the hundred, scattered at important centers through the empire, had left almost no impression on the national life and character. Not a trace was visible in the manners or the literature of the people. The nearest parallel is to be found in the extirpation of Protestantism from Bohemia by the Romanists a century later. The truth is, the Romanism of three centuries ago, enforced by the civil arm and the terrors of the inquisition, was not much improvement on the Buddhism it supplanted. Its ceremonial differed but little; its morality was no better; civilization had gained nothing by the change, and when intrigues and dissensions among the foreign teachers had destroyed most of their influence, and when attempts made to overthrow the existing government had excited the indignation of the rulers, Romanism was to all appearance blotted from the soil. The one redeeming fact amid the darkness and gloom which rested down upon the first efforts to Christianize Japan was the heroism and devotion of the thousands who perished rather than deny the Christian name, and the persistence of the few who, in secret places, in spite of the most vigilant espionage, kept the fire burning till better days.

On the suppression of the Catholic missions, Buddhism had revived and Shintooism continued to be cherished by the family of the Mikado. Chinese ideas engrafted on the old stock again found expression in the literature of the higher classes, and in all forms of social life; but many of the more thoughtful minds at length became weary of them. The time had come for new influences from abroad, and the American fleet in the Bay of Yedo was the occasion of their introduction. The first fifteen years was a period of transition, of divided government, of internal confusion, of conflict among the feudal chiefs, but ended at last in the restoration of the Mikado to the ancient rights and privileges of his house, and the establishment of a stable government, on the overthrow of the Shogunate, that for nearly seven centuries had held the military and entire temporal power of the empire. By July, 1869, opposition to the new order of things had ceased, and three months after, more wisely than we knew, we sent our first missionary to Japan.

In the meanwhile efforts had been made to introduce the gospel. Missionaries

of the American Episcopal, Presbyterian, and Reformed Boards had entered the country as early as 1859. As no opportunity presented itself for proper missionary work, in consequence of the popular prejudice and the severe restrictions of the government, the Episcopalians withdrew for a time. The Presbyterians who remained were soon able to make themselves useful as teachers in government schools and in private classes, and ere long gained the confidence and esteem of the people for themselves and the faith they professed. Though the government would allow of no religious instruction in the schools, the Chinese version of the Scriptures was read and explained in private; and Dr. Hepburn, of the Presbyterian Board, prepared a Dictionary of the Japanese language of inestimable value to subsequent missionaries. Dr. Brown, of the Reformed Church, is specially remembered for the great service he rendered to the cause of education.

In 1866 one man upon his death-bed gave evidence of a Christian hope. The next year one or two other men of high position appear to have embraced the gospel, but no public profession was possible. In 1867 restrictions on foreign travel were removed, and many Japanese visited other countries to become acquainted with their institutions, and to learn that Christianity was not opposed to the best interests of their native land; but no one circumstance did so much to awaken interest among the Christians of the United States in the evangelization of Japan as the coming of Mr. Neesima to this country in 1864. His first interest in the truth, his leaving Japan, at the peril of his life, in quest of further knowledge of God, his reception here and subsequent education by a merchant and his family in Boston, his simplicity of faith, his earnest plea that missionaries might be sent to tell his countrymen of the Saviour he had found, were all felt to be ordered by the Head of the Church, and induced a wide-spread feeling that the time had come for enlarged effort.

THE NEW ERA.

The new era dates from 1869. The government and the Japanese people were now eager to secure the advantages of Western civilization, and only too ready to accept everything, good or bad, without discrimination, that hailed from Western nations. It was not Christianity that was wanted, however, but its incidental results. At first the attempt was made to revive Shintooism, of which the Mikado was the head, and to suppress all other forms of religion, but the time had passed for the revival of the old system. The Mikado had too much good sense to regard himself as of Divine origin, and to accept the worship of his people, and came forth from the seclusion observed by his ancestors to be a man among men. The government had very grave and difficult problems to solve. It has solved them to the admiration of the world, with a wise statesmanship that has carefully studied the necessities of the situation, adopting no formal rules or methods to be observed at all hazards, but wisely modifying its plans and methods to suit the changing situation and the necessities of the people. It is but proper to add that some of the statesmen now and for years past connected with the government were pupils of the earlier missionaries, and those who had studied for a time in this country. Within three years the persecution to which the Buddhists and the Romanists who came out from their hiding places were exposed was stayed; all connection of the state with any form of religion whatever ceased; the sign-boards denouncing Christianity were removed, and toleration of all religious opinions was practically granted, though not formally proclaimed as the law of the land. The last seven years, therefore, mark the period of religious liberty and of comparatively unrestricted efforts for the evangelization of the empire. Though the residence of missionaries as foreigners is still confined to treaty limits, they are allowed special permits to travel through the country, and to reside for a limited

time at points in the interior; and native preachers can now go anywhere proclaiming the message of salvation.

The first church, of eleven members, was organized in March, 1872, by a missionary of the Reformed Church at Yokohama. It was born of prayer, and in connection with the observance of the week of prayer the previous January. Missionaries and English speaking residents united in the services of this week, which were continued, week by week, till the end of February. The Acts of the Apostles was read in course, and translated into Japanese for the benefit of a few students who attended, partly from curiosity, and partly, we may believe, from true interest. In a few days two of these students were on their knees, entreating God, with tears streaming down their faces, that he would give his spirit to Japan as to the early church in the days of the Apostles. English and American captains of men-of-war, who witnessed the scene, said, "The prayers of these Japanese take the heart out of us." The missionary in charge felt like fainting away. Such was the first Protestant Japanese prayer-meeting, and the first evangelical church of Christ in Japan was born there.

From this time the progress of missionary work has been rapid. The missionary force was largely increased, one society after another entering the field, till at the present time ten American and six British societies are represented by over sixty ordained missionaries and their wives, by about forty unmarried ladies, and by ten physicians and other laymen, making an aggregate of over one hundred and sixty men and women, wholly devoted to evangelical work.

As other societies had located their missionaries largely at Yedo, now known as Tokio, on the north, and at Nagasaki on the south, the central portion of the country was chosen as the field to be occupied by the American Board, and its first missionary, Mr. Greene, was stationed at Kobe; the second, Mr. O. H. Gulick, a little more than a year after at Osaka; the third, Mr. Davis, joined Mr. Neesima, on his return from the United States, in the occupation of Kioto, a city long the residence of the Mikado; and the fourth, Dr. Berry, after valuable services at other points, has just opened a new station at Okayama, on the inland sea. The places thus occupied are within supporting distance of each other, and have easy access to from ten to fifteen millions of people.

The limits of this paper forbid entering into details and recalling scenes and incidents familiar to the readers of the *Missionary Herald* and *Life and Light*. Yet we can hardly forbear just an allusion to the following: the removal of Mr. Greene to Yokohama to join with others in the translation of the New Testament into Japanese, a work now happily completed; the unexpected and eloquent appeal of Mr. Neesima to the Board at Rutland for a Christian College in Japan, and the response of individuals then and there which resulted in the "Kioto Training School" with its hundred students; the awakened interest in female education that led an ex-Daimio to give \$500 toward the erection of buildings for the Kobe Home; the church in Sanda, born of a Christian mother's words of love and sympathy to a Japanese sister in the hour of bereavement and sorrow, and tenderly nurtured in subsequent years by Miss Dudley; Mr. Atkinson's tours in Shikoku, and the crowds of three hundred, five hundred, and seven hundred pressing around him to hear of the Jesus religion; the establishment of the first Christian newspaper in Japan by Mr. O. H. Gulick, bringing to the enterprise the successful experience gained in another field; the contributions already made to a Christian literature still but inadequately meeting the urgent demand of those awakened to a sense of spiritual need; the organization of a Home Missionary Society to have the more immediate care of the native agency in pushing forward the work of evangelization; the enthusiasm and self-denial of many native Christians to make known the gospel to others, and to support their own schools and

churches ; and, if possible more remarkable still, the manner in which laymen from this country have been used to further the work of the gospel, — Captain Janes in the south, President Clark in the north, as though the Master would call in other agencies to supplement the work of his church and beckon it forward to new and grander effort. In view of facts like these, is it strange that some of the Japanese young men should find the scenes of the early church repeated in their history and talk of a new edition of the Acts of the Apostles ?

The missionary force of the Board in Japan is now made up of fourteen ordained missionaries, of whom two are physicians, three laymen, two of them physicians, and one secretary and treasurer of the mission, and twenty-six women, of whom thirteen are unmarried. To these should be added Mr. Néesima, Corresponding Member, and his most estimable wife, making an aggregate of forty-eight. As seventeen of these have joined the mission within the last two years, they are hardly to be counted as yet in its actual working force, though already making themselves useful in many ways.¹

The medical work has been an important agency in winning confidence and opening the way for the gospel, Dr. Berry, who arrived in Japan in the spring of 1872, before the year closed was in charge of a government hospital, and had a class of twenty medical students. A year later, he had a class of fifty, another hospital under his care fifty miles away, and six dispensaries, within twenty miles of Kobe. A lesson sheet, prepared daily, was sent to one hundred and twenty-six physicians, who could not leave their practice to attend his lectures. A report which he prepared on prison discipline, including his commendation in it of Christianity as a reformatory agency, was gratefully accepted by the government, published at its expense, and sent to all the prisons in the country. A most cordial welcome awaited him and Dr. Taylor at Kioto, Okayama, and other places. The gospel was not neglected in these visits, but was everywhere urged on the people, as the only saving power, so faithfully, that an officer of the government of Okayama wrote, "Give us the gospel first and the hospital afterwards, for we cannot afford to wait for the gospel." The welcome thus promised, after four years' delay, has just been renewed. Okayama now has both the gospel and the hospital. Dr. Taylor has recently seen two churches organized in cities that first became interested in the truth through his medical services. Dr. Adams, at Osaka, has been equally successful in opening the way for the gospel in that city and in its neighborhood. Christianity, through what it does for the relief of human suffering, has thus vindicated its true character, and won men to the consideration of its claims.

Work for women was begun as soon as the way was opened. Misses Talcott and Dudley, representing two branches of the Woman's Board, arrived at Kobe in March, and Miss Gouldy at Osaka, in October, 1873. Three years later we find Miss Starkweather, of the Woman's Board of the Pacific, in Kioto, and now Miss Wilson is at the new station of Okayama. Ten others have been added in successive years. Boarding schools for girls have been established with great success at Kobe, Osaka, Kioto, attended the past year by over one hundred girls ; but direct work for women in their homes has been so attractive and so much blessed that it is not easy to retain teachers in the school room. Several churches have been organized largely as the fruit of the labors of the missionary ladies. Eleven of the first sixteen members of the church in Hiogo were women.

The first evangelical sermon in the Japanese language was preached by a missionary of this Board at Kobe, seven years ago, to a native audience consisting of one person, besides the domestics in the missionary's family ; and the first

¹ Five others have been connected with the mission for short periods, — Mr. and Mrs. Doane, formerly of the Micronesian mission, Mr. and Mrs. Dexter and Miss Wheeler. The latter was married to Mr. Goodrich, and left for the North China mission. The health of the other ladies made it necessary for them and their husbands to give up missionary work.

native pastor was ordained in January, 1877, over a church in Osaka. There are now fourteen churches connected with this Board alone, with a membership of between four and five hundred, while the entire number of evangelical churches connected with different missionary bodies is not less than fifty, and more than a hundred native preachers are proclaiming salvation by Christ to their countrymen.

In view of such result, unparalleled in the history of modern missions, we might well exclaim, "What hath God wrought!" But it becomes us to rejoice with trembling. The victory is not yet won. The curiosity which brought crowds to listen for the first time to the gospel message, has in large measure passed away. Christianity has lost somewhat of the presumption in its favor, as the religion of a higher civilization, in consequence of the many who are found possessed of the civilization, while indifferent or opposed to the gospel. The Japanese realize that knowledge is power, and it is power they want. An American vessel fires a salute from a fifteen-inch gun in the harbor of Nagasaki. The concussion starts the thatch from the roofs of Japanese houses. Two young men of high family connection at once resolve on securing for Japan power like that. At the peril of their lives they leave their native land, in due time appear in the office of a missionary secretary in New York city, and ask to be taught how to make "big ships and big guns." It was the beginning of a movement that was to place not far from five hundred choice young men in our schools and colleges, and send as many more to Europe in quest of those material forces that should enable Japan to compete with the advanced civilization of the world. The great embassy of 1872 followed in their train. The welcome afforded foreigners during the last ten years, in consequence of the painful experience with Romanism, has been not for the sake of the Christianity which has quickened the life and developed the energies of the Western nations, but for the "big ships and the big guns" — for the material wealth and power that are its incidental results. In this spirit the Daimios surrendered their hereditary rights and privileges, to enable their country, as they declared, "to take its place side by side with other countries of the world." To this end was the emancipation of a servile class, and the establishment of an elaborate system of education, comprising universities, colleges, normal schools for both sexes, schools in the arts, and common schools reaching to the remotest hamlet; the introduction of railways, telegraph lines, a postal service, and a steam marine; and lastly the recognition of the Christian calendar and the Christian Sabbath as a legal holiday. It is our privilege to feel that this country, by its government officials, by the representatives of its religious and educational institutions, as well as by its private citizens, has been helpful to Japan in the remarkable development of its national life and prosperity; and nothing could better prove a generous appreciation of the services rendered than the reception just given to our late chief magistrate. Having no political aims, but only the good of Japan, American missionaries have enjoyed in large measure the confidence and esteem of its government.

What a claim has such a people on the Christian church for guidance in the path of true progress? What a claim on American Christians above all? What a claim on the best talent and the highest culture of the church to improve the great opportunity?

Thus far, unlike missionary experience in other countries, the gospel has reached mainly the higher and more intelligent classes. Hence the fact that in no other country is there so intense a moral conflict going on as in Japan. It is not a struggle with the coarser forms of heathenism, with the ignorance and the superstitions of a degraded people, as in Africa, or even among the masses of India or China, but it is the conflict of a pure and an intelligent Christian faith, on the one hand, with

the tenets and ceremonial observances and ecclesiasticism of the Greek and Roman churches, and on the other with the skepticism and infidelity and materialistic drift of the so-called advanced thought of our time, and with an intelligent Buddhism, that artfully seeks to place itself in harmony with Western science. The Greek church, at last advised, had six foreign representatives, and by the free use of funds is able to send its agents far and wide through the country. The Holy Synod of Russia has granted 50,000 rubles (\$37,500) to meet the expenses of the present year, and, acting under instructions from the Czar, is preparing to send out a large party of missionaries, on a man-of-war specially detailed for the purpose.¹ Rome, far from being discouraged by her signal failure in former years, has already in the field three bishops, more than thirty priests, and a large number of nuns. The contest with Buddhism, if possible, is sharper still. The sect known as Shinshin, reinforced by the aid of foreign scholars opposed to Christianity, is making a vigorous stand for a faith that has enlisted so many millions of the human race. It has sent its priests to Christian lands to gather up whatever may be of service in resisting the doctrines of the Cross, and it has just erected a college building in Kioto, in which Western science is to be taught. It boldly publishes, in the English tongue, its doctrines and its creed, and challenges the confidence of the world. It is even rumored that it proposes sending missionaries to this country and to Great Britain, where it may find adherents in circles that profess to have outgrown the Christian faith of their fathers. Perhaps it may find enough to do for the present, to secure as its allies the foreigners who from Christian lands dishonor the Christian name, and are now, as elsewhere, a great, not to say the greatest, hindrance to the progress of the gospel.

The American Board was none too early in entering upon work in Japan. Its force of missionaries is none too large to meet the pressing necessities of the time. Rather is it far below the demand and the opportunity, if Japan is soon to be won to the Christian faith.

RESULTS.

Less than ten converts ten years ago ; no church organized ; no native agency ; no schools for the training of such an agency ; no missionary devoted to preaching ; only the scantiest Christian literature, and that derived from China ; placards everywhere denouncing the very name of Christian, till the utterance of the word blanched the face and sent a thrill of horror through the listener, — to-day more than two thousand five hundred professed believers in Christ ; a recognized evangelical community three times larger ; a fine body of earnest and faithful native preachers ; Christian schools for the preparation of a native ministry ; a Christian literature, including more than 100,000 copies of portions of the New Testament ; editions of the Life of Christ and other works, reckoned by thousands and finding a ready sale ; a Christian newspaper that circulates in all parts of the empire ; and, illustrating in their lives the faith that breathes through all, more than a hundred and sixty devoted men and women from Christian lands — these are facts to quicken the faith and to encourage the most vigorous exertion till the field be won. And yet our oldest missionary, with abundant opportunity of careful observation, remarks that “the change in the moral aspect of the country is in no wise measured by the number of Christians who have been gathered into the churches, but the influence of Christian thought and sentiment is manifest in every direction.”

Still we must not forget, that considered simply as a system of opinions and practices, Christianity is at a great disadvantage with other systems of religion which appeal to the lower elements of our nature, and are less exacting in their requirements. But happily Christianity is not a mere system of doctrines or a

¹ *Mission Life*, p. 424, 1879.

formulary of conduct ; but a life, — a life inspired in and through faith in the Lord Jesus Christ, and in the facts and revelations of the gospel, a life from above. It is through this divine energy, — *conditioned, indeed, on our faithfulness and consecration to Christ, whether as missionaries abroad, or as fellow laborers at home,* — that this life is given, and that Christianity is to prevail in Japan or elsewhere : and it is only as this fact is recognized, and *united effort is made*, that we look for the triumph of the gospel in the Land of the Rising Sun. “Not by might nor by power, but by my Spirit, saith the Lord.”

The Special Committee of the Board on this paper, Rev. President J. H. Seelye, chairman, reported : —

The Committee feel that the facts herein presented must thrill with joy and thankfulness every lover of Christ who learns them. They are certainly among the most remarkable evidences of the progress of the kingdom of our Lord, which this age, so fruitful in results of this sort, has furnished. We would not urge them, however, as any new encouragement to missions, nor as presenting any further claims than we had before for entire consecration to the great work which Christ has given his disciples to do. Our encouragement in the work of missions draws its all-sufficient inspiration from God's promise, and our consecration to the work has its unfailing strength and life in his command. He has promised that all the ends of the earth shall remember and turn unto the Lord, and all the kindred of the nations shall worship before him ; and he has commanded his disciples to go into all the world and preach his gospel unto every creature.

We would not urge, therefore, these great occurrences as matters for hope or trust, as though anything which occurs could add to the hope we have from God's predictions, or to the faith which rests on his Word. But they do offer motives for devout and humble thanksgiving, and furnish answers which can silence all the cavils against missions of the unbelieving world. To us they come at the present time with special force, as indications of a special work which God is calling us to do. Japan is not only open to the gospel as never before, but never before has the gospel wrought such great and speedy changes as during these last seven years in Japan. The history which the Foreign Secretary has briefly sketched is not only the most remarkable chapter in the history of modern missions, but there is nothing in the history of the world to compare with it. We talk about the early triumphs of Christianity, but the early records of the church, bright as they may be, pall in the light of what is taking place before our own eyes at the present time. The number of converts in Madagascar alone, during a period of thirty-five years of missionary labor, probably exceeds, it has been said, the number of converts in the Roman Empire for the first three centuries of the Christian era. But Madagascar offers nothing to compare with Japan.

Japan is a great Empire, — in actual fact, we might perhaps say, notwithstanding the presence of China, the *oldest* Empire on the globe. China has changed her reigning dynasty repeatedly during these last twenty-five hundred years, through all which the family of the Mikado, now upon the throne, presents an unbroken line. We are very apt to talk about the Japanese as a fickle people, ready for changes, but where else can you find a people who have maintained any order of things unbroken so long ? They are not people to be called suddenly or easily changeable, after one knows their history. To what can we ascribe these great changes then, which are taking place in that great Empire, but to His hand, who is great in power, and who is thus making the nations prove —

“The glories of his righteousness
And wonders of his love.”

This Board must not be lukewarm in continuing, as it has not been backward in entering upon, a field which God has so conspicuously opened. Japan is ready for the gospel ; the gospel is readily changing it ; let us be ready to press forward where God is thus leading us. We should not be content with our present work there, richly as this has been blessed.

THE PROPOSED MISSION IN CENTRAL AFRICA.

BY REV. JOHN O. MEANS, D. D.

"In the nineteenth century the white has made a man out of the black; in the twentieth century Europe will make a world out of Africa." The French periodical which quotes this saying of "one of the great poets of the world" has accounts of enterprises innumerable, scientific, commercial, and religious, which are working towards the fulfillment of the poet's prediction. "The African question," it declares, "preoccupies all minds, and the Central Plateau might be compared to a vast citadel assailed on every side by armies of merchants eager to know the riches it contains."¹ We are best acquainted with what England is doing; but Germany, France, Belgium, Portugal, Italy, all have their parties of scientific explorers penetrating the vast unknown; while commercial companies are organizing for manufacturing, for traffic, and for communication by canals, railroads, telegraph lines, steamboats, and elephant trains. The flooding of the Sahara may seem chimerical; to make an inland sea over which transit shall be swifter than by camels, while by the evaporation of its waters the shores shall be made fertile and fruitful in harvests. But the French government looks favorably upon the railway from Algeria towards the Soudan, and four other railroads to the interior are projected.² With towns hidden in the mysterious depths like Sansandig of only 40,000 inhabitants, but which has "merchants who could at a moment's notice produce \$250,000 or \$300,000 more readily than many European bankers;" with cities like Kuka, of 60,000 inhabitants; Bida, Abeokuta, and Illora, of 80,000, and Ibadan, of 150,000;³ with exports from the single port of Lagos of two and a half million dollars,⁴ paid for in the products of English looms and anvils; it is not strange that keen-eyed Commerce should be looking into this "Dark Continent." Seven hundred thousand kilograms, a million and a half pounds, of ivory, are annually received in England, it is stated,⁵ to yield which 50,000 elephants must be slain — some inroad this must make upon the monsters of which Livingston saw troops two miles long⁶ — cotton to be obtained, coffee, camwood, indigo, gold, iron, copper, coal, palm oil, India rubber, beeswax, ground nuts, a fresh market for what is yielded by her whirling spindles and her skillful fingers; it would be strange if Europe did not try to make a world out of Africa.

In the making, Christianity must have a hand or there will be a failure. Christianity has made the beginning. This inroad upon the Central Plateau is through the gates which Christian Missions have opened. The movement towards scien-

¹ *L'Afrique Explorée et Civilisée*, Journal Mensual, Prem. Ann., 1879-1880. Genève et Paris, 1879. No. 1, July, 1879, pp. 3, 18.

² For exploring expeditions now in progress and commercial companies, see *L'Afrique*, No. 1, pp. 7-15, 18, 19, 21, 22, and No. 2, August, pp. 25-28, 34-38, September, pp. 43, 49. *Proceedings of the Royal Geographical Society*, London, 1879; for February, pp. 123 *seq.*; for May, pp. 328 *seq.*; for June, pp. 358, 382 *seq.*; for August, pp. 312 *seq.*; for September, pp. 589, 591.

³ Rohlf, in Stanford's *Compendium of Geog. and Travel*, "Africa," edited and extended by Keith Johnston, London, 1878, pp. 153, 154, 163, 181. A minute description of Kuka, the life and business, trades and occupations, and amusements of the people is given in *Sahara und Soudan Ergebnisse sechsjährige Reisen in Afrika*, von Dr. Gustav Nachtigal, Erster Theil, mit neun und vierzig Holzschnitten und zwei Karten. Berlin, 1879 (June). Imp. 8vo, pp. 768. Book II., chs. 5 to 10, pp. 581-784.

⁴ *Journal Society of Arts*, June 13, 1879, p. 645. In 1875, English produce, imported at Lagos, was valued at £459,737, African produce exported, £517,536, a total of £977,273 = \$4,590,000. In 1876 the trade in India-rubber on the East Coast reached \$500,000. Stevenson, *Civilization of Southeastern Africa*, Glasgow, 1877.

⁵ *L'Afrique Explorée*, p. 17. *Livingstone's Last Journals*, vol. ii., pp. 89 *et seq.* *The Last Journals of David Livingstone in Central Africa*, from 1865 to his death, continued by a narrative of his last moments and sufferings, obtained from his faithful servants, Chuma and Susi, by Horace Waller, F. R. G. S., Rector of Twywell, Northampton, 1874, 2 vols., 8vo.

⁶ *Expedition to the Zambesi*, ch. 6.

tific exploration of the recesses of Africa and all that is coming out of it, originated in what was done by self-denying ministers of the Church Missionary Society, who do not yet rest from their labors, though their works do follow them.¹

I. THE COUNTRY IN GENERAL.

The continent of Africa is equal in area to Europe and North America combined, and has a population more than double that of both Americas; it holds nearly one sixth of the human race.² The northern portion was the seat of ancient civilization, and has had its part to play in the modern world. South Africa for more than two hundred years has been the seat of European colonies, which are now becoming opulent free states. Central Africa has been almost an unknown region till our day. Snow-capped mountains may be seen from far; but Kilimanjaro and Kenia, though only two hundred miles from the eastern coast, had not been seen by European eyes till 1848; and the story of missionaries about the great inland seas was laughed at in geographical circles twenty-five years ago. To many the marvelous volumes of Mr. Stanley first disclosed the mysteries of "The Dark Continent"; dark in our knowledge of it and in its moral coloring, though in its physical characteristics comparable with the fairest quarters of the globe. Mr. Stanley, in his great feat of crossing from east to west, was preceded a year by Commander Cameron, who went through lower down. Dr. Livingstone ranged up from the Cape Colony to Angola and crossed again from west to east and zigzagged through the southern portions. Dr. Lacerda, in 1798, penetrated to the Cazembe's capitol, as did Monteiro in 1831; the Portuguese knew of Lake Nyassa; Graça and Silva Porto have penetrated from the West, Savorgnan de Brazza has explored the Ogowè. Just now, Major Alexander Alberto de Serpa Pinto has crossed from the Atlantic to the Indian Ocean; while Grant and Speke, Gordon, Elton, Van der Decken, Schweinfurth, and others have made great discoveries in the eastern and northern portions. Yet much remains wholly unexplored, and of what we know best our knowledge is imperfect.³

CENTRAL AFRICA, geographers call that part of this mysterious continent which, with the Atlantic for its western boundary and the Indian Ocean for its eastern, lies between the parallels of about 5° north of the equator, and 18° or 20° south.⁴ Bordering Central Africa on the north are the great states of Soudan, where a sort

¹ Captain Speke, in his work entitled *What Led to the Discovery of the Sources of the Nile*, states that on his return from a journey to the Somali Land, on visiting the Royal Geographical Society, there was revealed to him for the first time the great objects of an expedition planned by Captain Burton. "On the walls of the Society's rooms there hung a large diagram, comprising a section of Eastern Africa, extending from the equator to 14° south latitude, and from Zanzibar sixteen degrees inland, which had been constructed by two reverend gentlemen, missionaries of the Church Missionary Society of London, a short time previously, when carrying on their duties at Zanzibar. In this section map, up about half of the whole area of the ground included in it, there figured a lake of such portentous size and such unseemly shape, representing a gigantic slug, or, perhaps, even closer still, the ugly salamander, that everybody who looked at it incredulously laughed and shook his head. It was indeed phenomenon enough in these days to excite anybody's curiosity!" Edward Hutchinson, Esq., in *Journal Society of Arts*, June, 1876, p. 691. D'Anvers, *Heroes of South African Discovery*, 142. Speke, *Nile Sources*, 364. *Proceedings of the Conference on Foreign Missions, held at the Conference Hall, in Midway Park, London*, in October, 1878; the admirable paper on "Discovery and Missions in Central Africa," by Sir T. Fowell Buxton, Bart., pp. 35-49.

² 12,000,000 sq. m. 186,000,000 pop. Banning gives 18,000,000 sq. miles as the area, and 200,000,000 population. *Africa and the Brussels Geog. Conf.*, pp. x. 33. In this paper we give round numbers and usually the lowest figures of the best authorities. They are rough estimates of course, but approximate correctness. Stanford's admirable Compendium, "Africa," by Keith Johnston, unfortunately does not furnish as many statistics as we look for.

³ For an admirably compact and comprehensive sketch of discoveries in Africa in the nineteenth century, see Banning, *Africa and the Brussels Geog. Conf.*, ch. 1. *Revue de Géographie*, Paris, Institut Géographique de Paris, July, 1879: "Les Anciennes Explorations et les Futures Découvertes de l'Afrique Centrale," by E. T. Berlioux. On the discovery of the Snow-capped Mountains: Krapf's *Travels*, Appendix, p. 343 seq.

⁴ This is the definition of Central Africa, given at the International Geographical Conference at Brussels, September, 1876. *History*, by E. Banning. London, 1877, pp. xii., and Appendix, 133.

of Mohammedanism prevails, and Abyssinia, where a sort of Christianity prevails. Above these the Sahara and the desert of Nubia stretch from the Atlantic to the Red Sea; beyond the great desert are Egypt, Tripoli, Tunis, Algiers, and Morocco; while west of the Soudan are the vast territories watered by the Senegal, the Gambia, the Joliba, the Quorra, Binnuè, and Niger, coming down to the Gulf of Guinea. Towards the south, the central plateau is bounded by the Zambesi.

The shape of Central Africa has been compared to that of an inverted saucer. It is rimmed on the sea-coast by a narrow strip of low land; a few miles inland the country rounds up to a rocky ridge; a little further in, it spreads into a table-land, which, sinking into a slight hollow towards the middle, fills the breadth of the continent. The general elevation of the table-land is more than 2,500 feet,¹ while here and there it is swollen into mountains, out of which shoot peaks which are the loftiest, with a few exceptions, of any on the globe. In the most elevated table-land there are immense swamps and lakes, which are the spring heads of the Nile, flowing northward to the Mediterranean, one eleventh of the circumference of the globe,² and draining a basin more than twice the size of the basin of the Mississippi; of the Jub and the Dana and the Zambesi, flowing eastward to the Indian Ocean; and of the Cunene, the oanza, the Congo, with its 4,000 C miles of navigable waters, and the Ogowè, emptying into the Atlantic.

The area of Central Africa is greater than that of the United States east of the Rocky Mountains, and its population is about equal to our whole country. A characteristic feature is a chain of lakes, vaster in extent and in volume of water than those which stretch from Lake Superior to the St. Lawrence.³ While there are interminable forests and morasses, there are still greater breadths of fertile plains and salubrious high lands. Central Africa is not, as it was once thought, a torrid desert or an unmitigated swamp, but "one of the most luxuriant and productive regions of the earth." "It is imagined by some," continues Mr. Rowley, who has traversed the eastern portion, "that the great central plateau, because it is the seat of a wide-spread lake system, and is also intersected in almost every direction by rivers which have numerous branches, and in whose valleys marshes are formed, is nothing better than a huge swamp. This is an error to which travelers have unwittingly contributed. Most African explorations have had for their object the discovery of river sources. Travelers therefore have kept as close as they could to the rivers, and in the narratives of their travels, they frequently describe a very humid country. Livingstone was said by the natives to have been afflicted with water in the head, so persistently did he hunt after and cling to the watery regions. But no one knew better than Livingstone that the swamp lands are not the chief characteristic of Central Africa. He continually expatiated on magnificent ranges of highland country. My recollections of the highlands of East Central Africa are not less pleasant than were those of Dr. Livingstone. After leaving the river Shirè, at about 350 miles from the coast, and passing over a hill country in which steppes alternated with broad valleys, cultivated lands with long stretches of park like woods, we reached, at an altitude of about 2,500 feet, a seemingly illimitable plain, which opened out to view one of the most magnificent prospects I ever beheld. Far as the eye could see — and here, for the greater part of the year, the atmosphere is so clear that it does not seem to impede the vision — there extended a wide, grassy plain,

¹ The surface of Victoria Nyanza is 3,700 feet above the ocean; of Tanganyika, 2,700 feet. — Banning, *Bruss. Geog. Conf.*, 40.

² H. M. Stanley makes the Nile 4,200 miles long. *Through the Dark Continent*, vol. i., p. 158. The usual estimate is about 2,300 miles.

³ The Victoria Nyanza measures, Banning says, 50,000 square miles. Tanganyika is 400 miles long, and covers 22,900 square miles. Nyassa is 200 miles long, and covers 9,000 square miles. — Banning, ch. 2. Stanley gives 21,500 square miles as the area of Victoria Nyanza.

broken here and there by rocks of fantastic shape, verdant hills, clusters of trees, streams of water on whose banks grew lofty trees, which formed bowers of foliage that equaled in hue and excelled in grace of form any similar production of Europe; and mountains that far and near lifted up their heads towards the pale azure of the sky, rising sometimes to the height of nearly 10,000 feet. . . . The fertility of the greater part of this vast plain was remarkable. Year by year it produced abundantly a great variety of cereals and tuberous plants. The larger wild animals were scarce, for the population was great, and had driven them to take shelter in less-peopled districts. The climate was cool and refreshing; indeed, it was a land calculated to nourish the body, to gladden the heart, and to content the mind."¹

The people of Central Africa belong to the great Bantu family, resembling somewhat in color and form, but differing wholly in language from, the negroes proper, who dwell north of the equator, and especially about the Gulf of Guinea. The Bantu tribes have a skin varying from a brown to a blue-black, and hair woolly, but differing in length and quality. In the far interior are tribes of dwarfs, the classical pygmies.² Major de Serpa Pinto met with people of yellowish-white skins and hair, and pink eyes. There are several large kingdoms in the interior, though generally there is a loose, incoherent, tribal relationship, with little government of any kind; villages have head men, and look out for themselves, but give little support to one another. Cotton cloths are woven by some tribes; smiths smelt iron ore, and hammer out hoes and spears on stone anvils; copper ornaments are curiously wrought; earthen pottery in basket patterns is baked by the women. A belt of cannibals, comprising some of the most vigorous and intelligent of the African people,³ stretches across from the Cameroons to the Albert Nyanza. Everywhere polygamy and slavery prevail in the most degrading forms. Slaves are one of the chief products, and a great article of commerce. The inland slave trade is immense and universal. The external trade, to Egypt and the Barbary States, Arabia, and Turkey, has yearly swept off its half million souls.⁴

In Northern Africa Mohammedanism is prevalent. The western coast is fringed with Christian missions from Sierra Leone to the Gulf of Guinea. In South Africa twelve or fifteen societies are doing a noble work. As for the interior, it is less than twenty years since the first Protestant undertaking was made, and less than ten years since any Society was fairly established.⁵

¹ *Africa Unveiled*, by the Rev. Henry Rowley, formerly of the Universities' Mission to Central Africa. 1876, pp. 11, 12.

Banning declares that Africa "is rich in products of every kind, and possesses in abundance all the resources which form the material basis of civilization. The populations are neither unfitted for nor opposed to all improvement. Christianity, science, and commerce are capable of changing their whole social condition. The advances which they have already realized under the least favorable circumstances are a guarantee for the future." — *Africa and the Bruss. Geog. Conf.*, pp. 101, 102.

² *The Heart of Africa. Three Years' Travels and Adventures in the unexplored Regions of Central Africa, from 1868 to 1871.* by Dr. Georg Schweinfurth. Translated by Ellen E. Frewer, with an Introduction by Winwood Reade, 1873, vol. ii., ch. 16. *Through the Dark Continent*, by H. M. Stanley, vol. ii., p. 172.

³ Schweinfurth, ch. 15, vol. ii., pp. 92 seq.

⁴ Banning gives specific figures for "400,000 persons at least. According to Sir Bartle Frere, this minimum is far exceeded. The Superior of the Catholic Mission of Central Africa estimates at a million of men the amount of loss which the slave trade inflicts annually on the populations of Africa." — *Africa and the Brussels Geog. Conf.*, ch. iv., pp. 94 seq., specially. Commander Cameron says "The slave trade in Africa causes, at the lowest estimate, an annual loss of over half a million lives." — *Across Africa*, by Verney Lovet Cameron, C. B., D. C. L., Commander Royal Navy, Gold Medalist R. G. S., 1877, vol. ii., p. 336. See, also, *Travels and Researches among the Lakes and Mountains of Eastern and Central Africa*, from the journals of the late J. Frederic Elton, F. R. G. S., H. B. M. Consul at Mozambique, edited and completed by N. B. Cotterill. 8vo, 1879. Introductory chapter on "Africa and the Slave Trade," by Frederic Holmwood, Esq., H. M. Assistant Political Agent at Zanzibar.

⁵ In Algeria there are Roman Catholic Missions. At the Gambia there are stations of the Wesleyan Methodist Society and of the Paris Société des Missions Evangélique. At the Pongas, those of the Society for the

II. ORGANIZATIONS NOW AT WORK IN CENTRAL AFRICA.

We cannot know what we ought to do until we know what others are doing.

Upon this immense plateau of heathenism, with its seething swamps and morasses and icy peaks and its fertile plains and breezy uplands, there are at the present time ten Christian organizations at work. On an equal division, each society would have a parish of sixty thousand square miles and of four million souls.

I. The Church Missionary Society of England, thirty-five years ago, led the way for all that has come and is coming, by planting a mission at Mombasa, on the Indian Ocean, near Zanzibar. Mombasa is not inland, but it has proved, in God's providence, the first step thitherward. Three years ago this venerable society struck inland seven or eight hundred miles to Victoria Nyanza, and began a mission in Uganda and Karagua, with stations at Mpwapwa and elsewhere, intermediate from the coast. This region is in the extreme northern part of Central Africa, and is of vast magnitude. The Victoria Nyanza covers an area equal to the great State of New York, and its shores and beautiful islands are alive with busy populations. Mr. Stanley says King Mtesa had a navy of three hundred war canoes, and an army of one hundred and fifty thousand warriors.¹ Great difficulties are encountered in the mission, great sacrifices of precious lives, and large expenditures of treasure, have been made; but the latest intelligence is full of promise.²

Propagation of the Gospel, and of the Church of England West Indian Missionary Association. At Sierra Leone, those of the Church Missionary Society, of the Wesleyan Missionary Society, of Lady Huntingdon's Connection, and of the United Methodist Free Churches. At Mendi, those of the American Missionary Association, and of the Church Missionary Society. At Liberia, those of the American Protestant Episcopal, of the American Methodist Episcopal, and of the American Presbyterian Societies, and of the Basle Missions Evangeliques. On the Gulf of Guinea, those of the Wesleyan Missionary Society, of the Basle Missions Evangeliques, of the North German (Bremen) Missions Gemeinde. At Yoruba, those of the Church Missionary Society, of the Wesleyan Missionary Society, of the American Southern Baptist Convention. On the Niger, at old Calabar and the Cameroons, are those of the Church Missionary Society, of the United Presbyterian, and of the English Baptist Missionary Societies. At the Gaboon and Corisco, those of the American Presbyterian Board. Among the Damaras, and in Namaqua Land, those of the Rhenish and of the Wesleyan Methodist and of the Finnish societies. In Cape Colony, those of the Society for the Propagation of the Gospel, of the London Missionary Society, of the Wesleyan Missionary Society, of the United Brethren, of the Berlin Gemeinde, of the Rhenish (Barmen) Gemeinde, of the Paris Société Evangélique, of the Reformed Church of Cape Colony, of the Scotch Free Church, of the United Presbyterian Foreign Missionary Society, and a Moslem Missionary Society. In the Transvaal, Kaffraria, Natal, and Zululand, those of the London Missionary Society, of the Wesleyan Missionary Society, of the Paris Société des Missions Evangeliques, of the Berlin Missions Gemeinde, of the Hermannsburg Missions Gemeinde, of the Reformed Church of Cape Colony and of Natal, of the Society for the Propagation of the Gospel, of the Scotch Free Church, of the Scotch United Presbyterian, of the United Brethren, of the Norway Missions Gemeinde, of the Swiss of Canton de Vaud, of the American Board, of several independent laborers, and of the Roman Catholics. In Madagascar are those of the Roman Catholics, of the Norway Missions Gemeinde, of the Society for the Propagation of the Gospel, and of the London Missionary Society. In Abyssinia, those of the London Jewish Missionary Society, of the Established Church of Scotland Jewish Mission, of the St. Chrischona Pilgrim Mission, of the Swedish Evangel. Fosterlands Stifels, and of the Roman Catholics. In Egypt, those of the Roman Catholics, of the American United Presbyterian, of the St. Chrischona Pilgrim Mission, and of several independent laborers. About 1860 the St. Chrischona brethren projected an "Apostles' Street," to reach from Egypt southward; to be comprised in twelve stations, fifty leagues distant from each other, — St. Matthew's Station to be at Alexandria, St. Mark's at Cairo, St. Luke's at Assuan, and thus onward. The "Apostles' Street" has not been completed, and the project never had much success. See Krapf, 133.

¹ *Through the Dark Continent*, vol. i., ch. 12.

² For an interesting history of this mission, and the preparatory work, see *The Victoria Nyanza, a field for Missionary Enterprise*, by Edward Hutchinson, F. R. G. S., F. S. A., author of "The Slave Trade of East Africa," 1876, 8vo, pp. 136. *The Victoria Nyanza Mission*, a brief account of the Church Missionary Society's Mission to Central Africa, with extracts from the missionaries' letter, and a new map, pp. 60 (1878). *The Lost Continent, its Discovery and Recovery, or Africa and the Church Missionary Society*, by Edward Hutchinson, F. R. G. S., etc., etc., 8vo, pp. 72, 1879. *Eastern Africa as a Field for Missionary Labor*. Four letters to His Grace the Archbishop of Canterbury, by Rt. Hon. Sir Bartle Frere, G. C. S. I., K. C. B., D. C. L., etc., with a Map, 1874, 8vo, pp. 122. Second letter. The expenses of this mission, commenced in 1876, are reported to March, 1876, £849; to March, 1877, £9,069; to March, 1878, £7,073; to March, 1879, £13,839. Total, £30,830 = \$154,000. March, 1879, the staff comprised two clergymen and seven lay teachers, with two stations.

2. The United Methodist Free Churches of England have had a mission since 1862, at Ribe, near Mombasa, a few miles from the ocean, and about one hundred and fifty miles south of the Dana River.¹

3. The Universities' Mission, the first mission in the interior, established by gentlemen of Oxford, Cambridge, Durham, and Dublin Universities, was commenced in 1860, among the Shiré highlands, near lake Nyassa, and after the sad death of Bishop McKenzie, was removed to Zanzibar, and now has stations on that island, at Magila, on the mainland, two days inland, at Masasi, one hundred and thirty miles inland, and is occupying the territory between Lake Nyassa and the ocean.²

4. The London Missionary Society has taken the region of Lake Tanganyika, seven hundred miles by road from the ocean. It is to have stations at Mirambo's town, in Ugara, at Ujiji on the east shore, and elsewhere on the lake. The region is immense, and of commanding importance, on the great line of caravans across the continent. It is proving very costly in life and treasure to lay the foundations.³

5. On lake Nyassa, farther south, and comparatively easy of access, with water deeper and wilder than that of any Scotch tarn, and mountains by the side of which Ben Nevis would seem an ant-hill, in 1872, the Free Church of Scotland commenced the Livingstonia Mission, and the Established Church a mission at Blantyre, near by. So momentous did the question of a wise location seem that Dr. Stewart, of Lovedale, was taken from his important charge of the college and spent months in making inquiries and explorations before this region was decided upon, though David Livingstone himself had recommended it.⁴

6. The Société des Missions Évangéliques, of Paris, in conjunction with its Basuto churches, has made explorations with the view of occupying the Barotsè Valley, which is the region about the head-waters of the Zambesi, above the Victoria Falls, some 1,200 miles from the mouth of the river.⁵

7. The Livingstone Inland Mission has had missionaries since 1878 on the Atlantic coast working about the mouth of the Congo, and measures are in progress to reënforce them and push into the region north of Stanley Pool.⁶

¹ *Life, Wanderings, and Labors in Eastern Africa*, with an account of the first successful ascent of the equatorial Snow Mountain, Kilima Njaro, and remarks upon East African Slavery, by Charles New [missionary at Ribe, where he lies buried], with map and illustrations, 1874, 8vo, 530 pp. *Memorials of Charles New*, by S. S. Barton, 1876, 12mo, pp. 230. *Memoirs of Mrs. Rebecca Wakefield*, by R. Brown. *Twenty-second Annual Report of Home and Foreign Missions, United Methodist Free Churches*, 1878. *Magazine* of same for July, 1878. Expenses for year ending, June, 1878, £1,808. Four (?) missionaries.

² Reports from 1870 to 1879. Occasional Papers, Nos. 4, 6, 7, 8, 9, 10, to March, 1879. Reports for Parochial Use, 1865 to 1873. *The Early Years of the Universities' Mission*, by Rev. H. Rowley. *The Work of Christ in Central Africa*, by Rev. J. P. Farler, 2d ed., 1878. Bishop Steere's Account of Zanzibar. Sir Bartle Frere's *Eastern Africa*, pp. 24-47. At the close of 1878 the European staff numbered one bishop, six priests, six deacons, and twelve laity, six of whom were women. Amount expended in 1878 was £4,520 10s. 9d. The average for the five last years is about £5,425.

³ *The Mission in Central Africa*. With Map. March, 1879. *The Eighty-fourth Annual Report of the London Missionary Society*, for year ending May 1, 1878. Expenses reported to May, 1877, £3,584; to May, 1878, £4,046.

⁴ Eastern Central Africa. *Livingstonia: The Mission of the Free Church of Scotland to Lake Nyassa*, 2d edition, 1876, pp. 48. *Nyassa: a Journal of Adventures while exploring Lake Nyassa, Central Africa, and establishing the Settlement of Livingstonia*. By E. D. Young, R. N. Revised by Rev. Horace Waller, F. R. G. S. With Maps, 1877, 12mo, pp. 239. *Report [of Free Church of Scotland] on Foreign Missions*. With Maps. May, 1879. *African Papers, No. 1, Livingstonia*. Edited by James Stewart, M. D., F. R. G. S., 1879, 8vo, pp. 74. The cost of the Livingstonia Mission is reported, to April, 1876, £5,111; 1877, £2,160; 1878, £3,382; 1879, £2,150. Total, £12,803 = \$64,000. Staff, one minister, one evangelist seven artisans. The expenses of the Blantyre Mission are reported to January 7, 1877, £3,548; 1878, £1,226; 1879, £2,115. Total, £6,889 = \$34,500. Staff, one minister and wife, one physician, one dairy woman, five artisans.

⁵ *The Journal des Missions Évangéliques*, from March, 1876, to July, 1879, contains communications from M. Coillard touching the Barotsè Valley. *54me Rapport, Mai*, 1879, pp. 29-34.

⁶ Livingstone (Congo) Inland Mission. Report of first year's work, 1878. Hon. Secretary, Rev. Alfred Tilly, Cardiff, Wales. 1879 Receipts, £1,266 4s. 1½d. Payments, £937 17s. 3d. Five (?) missionaries; two stations. *The Regions Beyond*, edited by Mrs. H. Gratten Guinness; number for March, 1879.

8. The Baptist Missionary Society of England has a station at Makuta, near the Congo, south of the Yellala Cataracts, and is endeavoring to reach Stanley Pool and work upward on the south side of the great river.¹

9. The Roman Catholics have missions at Zanzibar,² at Bagamoyo, at Ujiji, and in Mtesa's kingdom, and on the Congo. A company of priests is also on the way to the Barotsè Valley, traversing the immense spaces in wagons from Cape Town.

10. Another organization really Christian, and which may be so helpful to all the missions that it should not be omitted in enumerating the agencies at work for the redemption of Central Africa, is the *International Association for the Suppression of the Slave Trade and opening of Central Africa*. In September, 1876, under the presidency and by the invitation of His Majesty Leopold II., the King of the Belgians, there was held at his palace at Brussels a Geographical Conference, comprising eminent men of seven great European nations. An organization was formed, with King Leopold as President, and the Presidents of the Geographical Societies of Berlin, Vienna, Paris, and London, as Vice-presidents, "to explore scientifically the unknown parts of Central Africa, to facilitate the opening of roads by which civilization may be introduced, and to find means of suppressing the negro slave trade." In pursuance of these objects, the one practical measure determined upon was the formation of relief stations, at Bagamoyo on the east, at Loanda on the west coast, at Ujiji, and Nyangwé, and at Muato Yanvo's capital in the interior, and at other commanding centers. The relief stations are to have no military surroundings; they are to comprise a scientific man as chief, with a naturalist, an astronomer, and several artisans skilled in handicraft. The aid of merchants and consuls, where such are found, is to be invoked. The stations are to be provided with stores of every kind, to furnish resting-places for travelers, explorers, missionaries, to supply necessities, and gather information. They are not to be distinctively commercial, nor religious. "Missionaries," says the Secretary, "will be free to come and establish themselves in the neighborhood, and to erect places of worship and schools; to whatever creed they belong, they will receive aid and support from the Relief Stations."³ Expeditions to carry out these great objects have already started. Companies of scientific men have gone in from Zanzibar, and one or two other stations are in process of establishment towards Lake Tanganyika and beyond. Mr. Stanley's expedition to the mouth of the Congo is a part of this scheme. His Majesty, King Leopold, expressed the hope that our Board, in its proposed mission, would find these Relief Stations helpful, and would also contribute, by what it should do, something to increase the number and usefulness of such Relief Stations.⁴

¹ *The* (Baptist, English) *Missionary Herald*, 1877 to 1879, contains papers of great interest on this undertaking; also, "Explorations inland from Mount Cameroons, and through Congo to Mkouta," by Rev. T. J. Comber, February, 1879. Expenses, 1879, £1,200; staff, four missionaries.

² Sir Bartle Frere, *Eastern Africa*, ch. 2, gives some account of them. For more recent expeditions, *Proceedings of Royal Geographical Society*, for August, 1879, p. 513.

³ "This abstinence [from religion], however, proceeds neither from indifference nor from skepticism. Far from being hostile to the preaching of the gospel, the greater part of the members of the conference were of opinion that this preaching would be highly salutary, and might become the most active forerunner of the moral regeneration of the natives of Africa. History shows that Christianity possesses a special virtue for rescuing savage races from barbarism, and making them rapidly overstep the first barriers to civilization. This great and legitimate influence will not therefore be disregarded, but its guidance must necessarily rest in the hands of the Christian churches." — *Banning*, pp. 114, 115, as below, note 2.

⁴ For a full account of this movement, see *Africa and the Brussels Geographical Conference*, by Emile Banning, member of the Conference. Translated by Richard Henry Major, F. S. A., with a map. London, 1877, 12mo, pp. xv., 188. *L'Afrique Explorée*, No. 1, for July, 1879, p. 19, has an account, correct as far as it goes, of Mr. Stanley's new expedition. Also, *Proceedings of Royal Geographical Society*, August, 1879, p. 502. *Mittheilungen der Africanischen Gesellschaft in Deutschland*, Heft I., 1878, full account of the German Expeditions, pp. 10-16, 21-24; particulars of the International Africanische Association, pp. 24-45, Heft II., March, 1879, Heft III., June 1879. For many other statements as to these societies, and as

In proposing to join forces with these great organizations already at work for the evangelization — the King of the Belgians himself used the word *evangelization* — of the Dark Continent, it would be unpardonable not to seek carefully and avail ourselves eagerly of the information they have gained, the fruits of their explorations, the lessons of their experience, and the counsels they have to offer.

We gladly take this opportunity to express our deep appreciation of the distinguished courtesies and generous favors received in the prosecution of our inquiries from officers and members of these honored societies; from missionaries, explorers, and travelers, and from many other gentlemen in the most eminent stations of the civil, scientific, and social life of Europe, who have manifested a lively interest in our work, and have rendered substantial assistance.¹

to other points in this paper not otherwise specified, the authority is private memoranda of personal conversations and interviews.

¹ As the value of information and suggestions depends upon the persons from whom the suggestions and information come, it may be proper to name some of those who have contributed favors of this kind. Among them are: PASTEUR GEORGES APPIA, Assesseur of the Société des Missions Évangéliques, Paris; ROBERT ARTHINGTON, Esq., Leeds, England; A. H. BAYNES, Esq., Secretary Baptist Missionary Society, London; H. W. BATES, Esq., Secretary and Fellow of the Royal Geographical Society, London; Rev. Prof. BLAKIE, Edinburgh, now writing the life of Dr. Livingstone; M. E. BERTRAM BOCANDE, of the Portuguese Concession Company, Paris; PASTEUR A. BOEGNER, Sous-Directeur Société des Miss. Évangéliques, Paris; Prof. M. BURROWS, of the University Mission, Oxford; Baron GEORG VON BUNSEN, Berlin, of the Imperial Parliament, the Berlin Geographical Society, and the International African Exploration Society; Rev. ROBERT BUSHELL, Secretary of the United Methodist Free Church Missions, Sheffield; Sir THOMAS FOWELL BUXTON, Bart., Fellow and ex-President of the Royal Geographical Society; ROBERT N. CUST, Esq., of London, formerly in the East Indian Civil Service, Fellow and Councillor of the Royal Geographical Society, of the Royal Asiatic Society, of the Christian Vernacular Society, Director of the Church Missionary Society, etc.; Rev. Prof. THEOD. CHRISTLIEB, of Bonn; Rev. J. E. CARLYLE, author of *South Africa and its Mission Fields*; Rev. E. CASALIS, long a missionary among the Basutos, now Directeur of the Société des Missions Évangéliques, at Paris; JOHN COLES, Esq., Fellow and Map Curator of the Royal Geographical Society, London; Commander V. L. CAMERON, R. N., C. B., D. C. L., F. R. G. S., etc., etc., who preceded Stanley a year in crossing Africa; Herr EICK, of Barmen, many years connected with a trading company in Africa, and now preparing to labor there as a missionary of the Reinische Missions-Gesellschaft; Rev. J. P. FARLER, formerly of the Universities' Mission on the Zanzibar Coast; Rev. Dr. FABRI, of Barmen, Director of the Reinische Missions-Gesellschaft; Col. JAMES A. GRANT, of the Indian Army, the African Explorer, F. R. G. S., London; Rev. H. GRATTEN GUINNESS, of the Missionary Training College, Bow, East London, and of the Livingston Inland (Congo) Mission Committee; EDWARD HUTCHINSON, Esq., F. R. G. S., F. S. A., etc., Lay Secretary of the Church Missionary Society, London; Rev. R. W. HEANLY, Secretary of the Universities' Mission; Rev. Dr. J. L. KRAPE, the veteran missionary in Abyssinia and Eastern Africa, now at Kornthal, near Stuttgart, at work on a new edition of his Suaheli Dictionary; Rev. JOHN KELNER, formerly missionary in South Africa, and now Secretary of the Wesleyan Missionary Society, London; Rev. Dr. KENNEDY, of the United Presbyterian Missionary Society, Edinburgh; Rev. ED. KRATZENSTEIN, of the Berliner Missions-Gesellschaft; M. le Baron de LAMBERMONT, Ambassador Extraordinary and Minister Plenipotentiary, Secretary of Foreign Affairs, etc., Bruxelles; J. S. MACLAGAN, Esq., Sec'y For. Miss. Com. of the Church of Scotland; JOHN MUIR, Esq., M. D., Edinburgh, of the Livingstone Mission Committee; Major C. H. MALAN, of London, who is inaugurating native evangelistic labors in Africa; A. MARSHALL, Esq., Chairman of the African Com. of the London Missionary Society; Rev. THOS. MAIN, Convener of the Com. on African Missions of the Free Church of Scotland, Edinburgh; Rev. Dr. ROBERT MOFFATT, LL. D., F. R. G. S., etc., the veteran African Missionary and Explorer; A. MCCOLL, Esq., of Leicester, who has traversed the Barotsé Valley, and is now taking charge of missionary explorations about the Congo in behalf of the Livingstone Inland Mission Society; Dr. GUSTAV NACHTIGAL, who crossed the Sahara and pushed explorations through Soudan and the Lake Chad region, and now, just issuing his learned volumes of travels, is President of the Geog. Society and of the African Exploration Society of Berlin; the Right Hon. the EARL OF NORTHBROOK, G. C. S. I., late Viceroy of India, President of the Royal Geographical Society, etc., etc.; M. le COMTE D'OUTREMONT, Brussels; Major ALEXANDER ALBERTO DE SERPA PINTO, who has just returned from his perilous journey from Angola through Bihe and the Barotsé Valley to Natal; Rev. ROBERT ROBINSON, Secretary of the London Missionary Society; Rev. H. ROWLEY, of the Society for the Propagation of the Gospel, author of *Africa Unveiled, The Early Years of the Universities' Mission*, etc., etc.; E. C. RYE, Esq., Fellow and Librarian Royal Geographical Society; JOHN STEPHEN, Esq., Glasgow, of the Livingstonia Mission Committee and of the Central African Trading Company; Rev. Dr. A. SCHREIBER, Barmen, Inspector of the Rheinische Missions-Gesellschaft; Hon. HENRY S. SANFORD, late U. S. Minister at the Court of Belgium, Brussels; EUGENE STOCK, Esq., Editor of the Church Missionary Society publications; GEORGE SMITH, Esq., LL. D., C. I. E., etc., etc., Secretary of the Free Church Missions Board, Edinburgh; The Right Hon. the EARL OF SHAFTSBURY; Rev. J. P. THOMPSON, D. D., LL. D., Fellow of the Geog. Society and of the African Exploration Society at Berlin, etc., etc.; E. B. UNDERHILL, Esq., LL. D., F. R. G. S., etc., late Secretary of the Baptist Missionary Society, London; Rev. HENRY WRIGHT, Canon of St. Pauls, Hon. Secretary of the Church Missionary Society, etc., etc.; HENRY WRIGHT, Esq., a Director of the London Missionary Society; Rev.

III. WHERE SHOULD A NEW MISSION BE ESTABLISHED ?

In the judgment of those whose advice is of most value, the question of location is of supreme importance. Mistakes involving large expenditures of money and sacrifice of life have been made, by our own Board as well as by other societies, and in this very continent of Africa, in entering regions which afterwards had to be abandoned. A missionary society cannot be justified in selecting only a good field if there is a better one accessible ; much less can it be justified if it fails to seek all available information as to regions that seem inviting. Nor will it answer, as our experience during the past few weeks teaches, to rely upon the information which is on the surface, or to take up with what may seem at first view most promising fields ; prolonged inquiries may prove fields of outward promise to be undesirable, or that others are preferable. To the inquiry, what portion of Central Africa now most needs missionary labors, and offers most encouragement ; where we should interfere with no other society, but might best coöperate with all ; and where the work is not likely to be done unless we do it, EIGHT regions, to name only those of great importance, have been suggested.

I. The first is that of the Upper Congo.

Mr. Arthington, of Leeds, who, it was understood, proposed to give £3,000 towards a mission in Central Africa, specifically allotted a territory beginning where the Ikalembe flows into the Congo, six or seven hundred miles from its mouth, thence running a thousand miles or so along the river eastward and southward. Nine degrees of longitude and fifteen degrees of latitude comprise this allotment, including an area nearly equal to the United States east of the Mississippi.

It is in favor of it that it is a vast domain, in the very heart of the continent ; that here, probably, the darkness is densest and the savagery most unmitigated ; that the region has never been trodden by the feet of gospel messengers ; and that no other society is likely to enter it.

On the other hand, it must be said that we know almost nothing, and need to verify what knowledge we have of the country and of the people. Mr. Stanley swept down the broad swift current of the Congo, seeing only what a man in a boat could see over banks shrouded in part for leagues by impenetrable forests, or jungles of tall reeds and rushes. Commander Cameron crossed the southern part of this region, and Dr. Livingstone penetrated it here and there. Nyangwé, the largest town on the eastern sweep of the Congo, is the great center for Arab slavers. Of Muato Yanvo's capital, no traveler gives any description. From all accounts, this great inland, upland, billowy plateau, has a teeming population of discordant and belligerent tribes, some of them ferocious cannibals. Armed launches may force a passage up and down the river. Some time must elapse before it would be hopeful to establish mission stations. Neither of the missionary societies at work below Stanley Pool counts upon reaching the smooth water above the cataracts in less than a year. Mr. Stanley, with his steam launches and great equipments for ascending the river, is not expected to get through and return in less than two years. Our friends of the Livingstone Inland Congo Mission, and of the Baptist Missionary Society, express the most hearty welcome to

J. O. WHITEHOUSE, Assistant Secretary London Missionary Society ; Rev. T. WAKEFIELD, of the United Methodist Free Church Missions, many years at Ribe, and who has explored the region of Mt. Kenia ; Rev. HORACE WALLER, F. R. G. S., etc., Rector of Twywell, Northampton, Editor of *Livingstone's Last Journals*, formerly of the Universities' Mission, with Bishop McKenzie, and a companion of Dr. Livingstone ; MONIER WILLIAMS, LL. D., etc., Prof. of Sanskrit, Oxford ; W. H. WYLD, Esq., of the Staff of the Foreign Office, London ; Sir HARRY VERNEY, of the Council of the Royal Geographical Society, etc., etc. ; ROBERT YOUNG, Esq., Assistant Secretary of the Free Church Missions Committee, Edinburgh.

In addition to these we take the liberty to name His Majesty LEOPOLD II., King of the Belgians, who inspired and presided over the International Geographical Conference at Brussels, and who is making regal contributions towards the civilization of Africa.

our Board, if it will join them, and are ready to coöperate to any extent practicable. Ultimately, of course, these societies would expect to have, and it would be right they should have, the lower Congo for their operations. Inevitably it would be several years before an independent station could be formed by the Board above the Ikalembe, which is the lowest point Mr. Arthington designates. Instead of adding a fourth exploring company to those already at the mouth of the Congo, it seems expedient to wait, and not to interfere with their undertakings.¹

2. The second region suggested is that of the Dana River and Mt. Kenia.

On the eastern side of Africa, two or three degrees south of the equator, there is a knot of mountains which reach an altitude almost as high as Mt. Blanc would be with Mt. Washington on top of it. Two of these mountains, Kilimanjaro and Kenia, though under the very equator, with the torrid sun blazing square down upon them twelve months of the year, are covered with perpetual snow, and feed great rivers which flow through forests of priceless timber and fertilize fields which only need the peace and security of Christian civilization to be granaries of wealth. These mountains lie east of Victoria Nyanza, towards which they may send their western rain-fall, as that on their eastern flanks discharges at a shorter distance into the Indian Ocean. The region is described by Krapf and Rebmann as the Switzerland of Africa. Mt. Kenia, nearest the equator, gives rise to the Dana River, which rushes in a strong current 200 miles to the ocean. A bar at the mouth blocks the Dana to large ships; inside the bar, a steamer can pass up 100 miles from Formosa Bay.

It is in favor of this region that several gentlemen in missionary and scientific circles, deeply interested in our undertaking, and thoroughly acquainted with African explorations, without previously exchanging a word with each other, spontaneously named this as above all others the region they would recommend to the Board. "The climate is beautiful and healthy." The tribes south of the river are branches of the Wapokomo and Ukambani, not very numerous, but accessible to missionary effort. Mingled with these tribes south of the Dana, and chiefly occupying the region north of it, are the Gallas, a vigorous, dominating race, numbering many millions,² and dividing with the Somali the vast territory northward to Abyssinia. The Gallas call themselves "Orma," which means *brave* men. Dr. Krapf, who knows them well, calls them the Germans of Africa, and thinks "they are destined after their conversion to Christianity to fulfill for Africa the mission which heaven has pointed out to the Germans in Europe."³ The Gallas are not negroes proper: they are classed among the Hamitic families; are "of a dark brown color, powerfully built, more savage looking from their long hair worn like a mane on their shoulders." In the neighborhood of Abyssinia they are Mohammedans, and tillers of the soil; under the equator they are heathen, and lead a nomadic life, as breeders of cattle, immense herds of which feed on the succulent plains watered by the Dana and the Jub.

The approach to this field would be easy. It is not far from Zanzibar to Formosa Bay, where the beautiful islands of Patta and Manda, fertile and healthy, would serve admirably as a base of operations. Dr. Krapf is confident that the Dana River offers a good way of reaching the northern end of Victoria Nyanza, and regards the occupancy of the Dana and Mt. Kenia as opening ultimately to

¹ Stanley's *Through the Dark Continent*, vol. ii., chs. 4-16. Cameron's *Across Africa*, vol. i., ch. 17, to vol. ii., ch. 10. Livingstone's *Missionary Travels and Researches in South Africa*, including a Sketch of Sixteen Years' residence in the Interior of Africa, and a Journey from the Cape of Good Hope to Loanda on the West Coast; thence across the Continent, down the River Zambesi, to the Eastern Ocean. By David Livingstone, LL. D., D. C. L., etc., 1858, 8vo, chapters 17, 18. *The Last Journals of David Livingstone in Central Africa*, from 1865 to his death, edited by Horace Waller, etc., vol. ii., chapters 3, 4, 5, 6. Stanford's *Compendium*, "Africa," edited by Keith Johnston, chapters 21, 26, 27.

² Krapf says seven or eight; others say four or five millions.

³ Krapf, p. 72.

the territory north and west of Albert Nyanza. The Church Missionary Society would most heartily welcome our Board to a field so closely connected with theirs at Mombasa, and at Kilimanjaro, which they hope to occupy, and at Victoria Nyanza, which they are occupying. They kindly offer to place at our disposal what Dr. Krapf, and Rebman, and others of their missionaries have done in preparing dictionaries and grammars, and in making explorations and gathering information.

There are drawbacks to the choice of this field. Attempts have been made to occupy it, which have not succeeded. It has even proved perilous to try to penetrate the country of the Gallas, who are a fierce, if not a ferocious, people. Baron Van der Decken was harassed and baffled in his efforts to explore the Dana River, and was slaughtered with nearly all his followers on the Jub, a few years since (1865). The Wapokomo, south of the Dana, are not numerous; they are to be reckoned by thousands only. A mission among the Gallas, however important, will not spread into Central Africa, but rather away from it. These and other drawbacks it may not be necessary to dwell upon in view of another consideration which, perhaps, will of itself be decisive. The United Methodist Free Churches, who have for seventeen years had a mission at Ribe, about 150 miles South of the Dana, say they are fully expecting to push their stations up to the Dana, and to cross it and work among the Gallas.

It was not till special attention had been called to this great field, and inquiries had been pushed in various directions for all the information attainable, that discovery was made on a personal visit to the managers of the Free Methodist Mission that for our Board to choose this region, might seem to interfere with their plans. Though the resources which our Free Methodist friends can devote to this work will not allow them to do what they would like to do and what greatly needs to be done, it was their original intention and has long been their endeavor, to labor among the Gallas. Ribe holds the precious dust of not a few of their sainted brethren and sisters: the mission is endeared to them by the sacrifices it has cost, and they are courageous to believe a brighter future is before them, and a wider territory is to be evangelized by their endeavors.¹

3. A third region, and a vast one, suggested for the Board, is the region north and west of the Albert Nyanza, among the Monbuttos and the Niam-Niams.

The Church Missionary Society, with its stations on Victoria Nyanza, would cordially welcome us to this neighborhood, and be glad to share with us and have us share with them the labor and expense of developing it. From the accounts of Schweinfurth and of Gordon, this region is extremely populous and wealthy. There seems to be more consolidation of tribes into kingdoms and more advance towards civilization. Schweinfurth describes the country with admiration and extols its richness. "The Monbutto land greets us as an Eden upon earth."

The approach to this region, at present, is very difficult. The most enterprising explorers have not succeeded in traversing it or in penetrating it very far. The road to it, unless by the Dana, not yet proved feasible, is by ascending the

¹ Krapf and Rebmann: *Travels, Researches, and Missionary Labors during an Eighteen Years' Residence in Eastern Africa, together with Journeys to Jagga, Usambara, Ukambani, Shoa, Abessinia, and Khartum; and a Coasting Voyage from Mombaz to Cape Delgado*. By the Rev. Dr. J. Lewis Krapf, Secretary of the Christian Institute at Basel, and late Missionary in the service of the Church Missionary Society in Eastern and Equatorial Africa, etc. With an Appendix respecting the Snow-capped Mountains of Eastern Africa; the Sources of the Nile; the Languages and Literature of Abessinia, Eastern Africa, etc., and a concise account of Geographical Researches in Eastern Africa up to the discovery of the Uyenyesi by Dr. Livingstone in September last, by E. G. Ravenstein F. R. G. S. [this last is of special value]. London, 1860. 8vo. Part I., chapters vi., viii., ix., xii.; Part II., chapters ii., iii., vi., vii., viii., and Appendix. — New, *Life, Wanderings, and Labors in Eastern Africa*. Chapters vii.-xiv., xix.-xxiii. — Sir Bartle Frere, *Eastern Africa*, first letter. — Stanford, *Compendium*, "Africa," chapter xix. — The Geographical Society of Berlin announced at their sitting, January 4, 1879, the arrival of a detailed report from Herr C. Denhardt, engaged in exploring the Dana River. He had made a complete survey of the river for sixty miles from the mouth upward.

Nile to Gondokoro, and so striking up to the extreme limits of the Nile basin, south and westward. It remains still to be successfully demonstrated that the vast reaches of the Upper Nile can be kept permanently clear of the floating islands of vegetation, which for months effectually dam the stream to the passage of boats. In the political complications in which Egypt is involved, it is questionable whether the Egyptian government can even keep up the show of sovereignty over the immense territories she has been annexing towards the equator. Extensive explorations would be requisite, and information not now accessible must be obtained before it would be practicable to begin missionary work here. It is one of the celestial visions of the Church Missionary Society, that some day it may stretch across this continental breadth of barbarism, so that its missionaries from Mombasa and Victoria Nyanza may join hands with its missionaries coming in from the Atlantic, along the Niger and the Binnuè.¹

4. The three regions we have been canvassing are on the extreme northern part of Central Africa. The fourth region suggested for our occupancy is further south, between the great lakes Tanganyika and Nyassa, and thence westward.

Some of those who have specially called the attention of the Board to Central Africa think that this is where we ought to begin. It would be in close proximity to the fields of the London and of the Scotch Societies, whose coöperation would be generous and helpful. It is a region comparatively easy of access; from the ocean up the Zambesi, and the Shirè and Lake Nyassa. Gentlemen connected with the Glasgow Central African Trading Company assure us that the same facilities of transportation, which they give to the Scotch Societies, would be extended to our Board. The tribes in this region are of the same great family with the Zulus, so that our mission at Natal could furnish assistance in a mission here.

On the other hand, matters are in such a stage of development hereabouts just now that it would seem not wise to decide upon this field, if others as hopeful can be found elsewhere. The societies working on the two lakes are feeling their way inland, and may wish ultimately to cover this ground. While it may be true, as Sir Thomas Fowell Buxton said, that in this stage of Central African missions the various societies should not scatter too much, but keep near enough to support each other, even if afterwards some of them change to new regions; still it seems desirable in choosing our ground, to give the preference to the vast tracts which are wholly unevangelized.²

5. In the extreme south is another region, suggested specially by a gentleman who was a member of the Universities' Mission in their earliest movements near the Shirè and Nyassa, who traversed the country about the lower Zambesi, was with Bishop McKenzie when he died, was a trusted companion of Livingstone, and the editor of Livingstone's *Last Journals*. This is the region of Mt. Gorongoso. "If I were going out to Africa again as a missionary, I should choose this of all places."

The mountain lies south of the Zambesi, not far from Senna, and not far from the ocean. The Jesuits, who are credited with great foresight in selecting strategic points, in their palmy days in Africa had a mission here, of which the ruins

¹ Schweinfurth's *Heart of Africa*, both volumes. Long's *Central Africa: Naked Truths of Naked People. An Account of Expeditions to the Lake Victoria Nyanza and the Makraka Niam-Niams, west of the Bahr-el-Abiad (White Nile)*. By Col. C. Chaillé Long, of the Egyptian Staff, 8vo, 1876. *Journal of Society of Arts*, June 2, 1876, pp. 698 seq., Paper by Edward Hutchinson, Esq. Stanford's *Compendium*, "Africa," chapter 16. The field which the American Missionary Association has been asked to enter lies east of the Niam-Niams.

² Livingstone's *Last Journals*, vol. i., chapters 7, 8, 9; vol. ii., chapters 10-13. *The Lands of Cazembe*. Lacerda's *Journey to Cazembe in 1798*, translated and annotated by Capt. R. F. Burton, F. R. G. S. Also, *Journey of the Pombeiros P. J. Baptista and Amaro José, across Africa, from Angola to Tette on the Zambesi*, translated by B. A. Beadle; and *A Résumé of the Journey of MM. Monteiro and Gamitto*, by Dr. C. T. Beke [published by the Royal Geographical Society], 1873, 8vo. Stanford's *Compendium*, "Africa," chapter 21.

are still visible. The country about is spoken of as most attractive; a healthful, fertile, beautiful country. The tribes are of the Zulu stock and language. Access would be very easy.

This region, known of old as Monomotapa, is now the kingdom of Umzila, who hitherto has positively refused to allow missionaries in his dominions. It is intimated that now he is willing to receive them. The Landeens and other roving freebooters, between Gorongoso and the Zambesi, have given great trouble to the Portuguese. It is believed, however, that American missionaries would have nothing to apprehend from them. Natal is not far distant, and the mission there could be helpful in this region. Indeed, it may seem best to expand the Natal mission and extend it up to this neighborhood, instead of making Gorongoso a new and special Central African mission.¹

6. Gorongoso is near the mouth of the Zambesi. Away up near the sources of the great river, above Victoria Falls, in the Barotsé Valley, is the sixth region suggested for a new mission.

This Barotsé Valley is a great tract of country, ten or twelve hundred miles from the mouth of the Zambesi, of a fertility like that of the lower Nile Valley, owing its rank luxuriant growths to similar river overflows. It is about midway between Benguela on the Atlantic and Mozambique on the Indian Ocean. Some of the oldest South African missionaries and officers of societies, English, Scotch, and German, have urged its occupancy as one of the most desirable places. The French Basuto missionaries have explored the ground and attempted to plant a mission. After some months' residence, having buried two of their explorers, they have withdrawn south again. It has been said that it was altogether unlikely our French brethren would take this field; that they could hardly do so, as their resources were needed for work already in hand; and by all means it was declared, if they should not, the American Board ought to undertake this field.

One specific object of the visit to Paris was to learn from headquarters what the Société des Missions Évangéliques, proposed to do as to the Barotsé Valley. It was found that this society had cheerful expectations of occupying it; that the question was to be decided in October, at the Conference of the Basuto Mission Churches in South Africa; that it depends upon the willingness of the Basuto Christians to take up this work. It is believed, at Paris, that they will do so.

Major de Serpa Pinto traveled through this country. In answer to special inquiries about it, in a long interview at Paris, he represented it as utterly unsuitable for missionaries. In the rainy season, for six months of the year in fact, the country is a complete swamp, for leagues and leagues, both sides of the river, which becomes a wide lagoon. The natives have their huts on slight elevations, with water all about them. It is extremely unhealthy even for native Africans. On the simple score of the malaria, which mows down the blacks themselves, Major de Serpa Pinto would discourage the establishment of a mission there. He was to talk with the Committee of the French Mission, by their request and appointment, the day after this interview, and doubtless repeated these statements to them. An English friend, Dr. McColl, who is now preparing to go to the Congo as a missionary explorer, and who has been through the Barotsé Valley, gave the same account of it. Indeed, we find, what had previously escaped our notice, that Dr. Livingstone took companies of Makololos, in search of new homes, into this Barotsé Valley, and it proved so unhealthy the Makololos could not live in it, for all its attractiveness otherwise.

¹ Stanford, *Compendium*, "Africa," chapter 24. *South Africa and its Mission Fields*, by the Rev. J. E. Carlyle, late Presbyterian Minister and Chaplain, Natal, 12mo, 1878, chap. 20, p. 234; chap. 23, p. 285. Livingstone: *Narrative of an Expedition to the Zambesi and its Tributaries, and of the Discovery of the Lakes Shirwa and Nyassa*, 1858-1864, by David and Charles Livingstone, 8vo, 1866, chap. 1. *Livingstone's Travels in South Africa*, chap. 32.

At one time, and that quite recently, it looked as though all things were pointing to this region as the one of all Central Africa for the Board to occupy.¹

There remain to be mentioned two more great fields, which come last, because, in fact, attention was called to them last; in importance probably they should have been put first.

7. One of these, the seventh region suggested, is that of the Portuguese Concession on the Zambesi.

The Portuguese for two or three hundred years have claimed, and to some extent exercised, rights on the Zambesi and almost across the continent, from Benguela to Mozambique. About the Lower Zambesi, at Senna and at Tete, the Portuguese have long had forts and officials. At one time they had a settlement at Zumbo, five hundred miles up the river. There was a Jesuit church there, of which the ruins still remain, and the broken bell was lying on the ground in Livingstone's time. Within a few years the deserted Zumbo has begun to be reoccupied, and is growing into commercial importance.

To develop the marvelous resources of this great region, the government at Lisbon has made a concession of rights and privileges to a commercial company. By a decree dated December 28, 1878, the government accorded to M. Paiva d'Andrada and associates the ownership of all mines of gold, copper, iron, and coal now known in a vast territory on the Zambesi and its affluents; the monopoly for twenty years of working all mines that may be discovered; the monopoly for twenty years of the forests; and the ownership of 250,000 acres of the best lands for agriculture and colonization. The Concession covers the whole basin of the Zambesi, from where the Shiré joins it eighty miles from the ocean up to the Nyampanga Island, six or seven hundred miles inward, where the great Cafue empties its swollen waters from the north and west into the Zambesi, as the Zambesi itself comes streaming up from the Victoria Falls and the south, and by a great bend swings away eastward to the ocean. From the 14th degree of south latitude, near the foot of Lake Nyassa, the Concession includes the territory to the 17th degree of south latitude, about 9,000 square leagues.

M. d'Andrada has formed an international syndicate to manage this Concession. The legal office is at Lisbon, the Board of Directors with full powers are at Paris, where the business will be done. A company has been formed; the capital of one and a half million francs in five hundred shares has been quickly taken up, bankers competing for the stock. Arrangements are making to send at once, there are probably now on the way, scientific and commercial exploring parties, to obtain minute and exact information. There is talk of introducing colonists from Europe or Asia.

That this country is very rich there can be little doubt. Gold, copper, and iron have been obtained in past years to some extent. For miles the river runs through a rich carboniferous formation; there are numerous outcrops of coal; from some of them Livingstone procured fuel for the steamer he took up the river. The forests abound in ebony and dye-woods, and the caoutchouc tree. Sugar-cane, tobacco, opium, cotton, coffee, have all been raised. The climate is said to improve as the interior is reached. The river is navigable half way up the Concession to the first cataracts between Tete and Zumbo.

Perhaps at Zumbo, 500 miles from the ocean, where the great river Loangwa or Aruangoa comes down from the southern slope of the Lokinga Mountains, and

¹ Livingstone: *Travels in South Africa*, chapters 8-16, 23-27. *Expedition to the Zambesi*, chaps. 12-15. *Journal des Missions Évangéliques de Paris*, for March, 1876, to July, 1879, containing M. Coillard's papers touching the Barotsé Valley.

Major de Serpa Pinto. Report at Lisbon, notes of which are given by a correspondent in the *London Standard* of June 22 and 23 (1879). Report to the Royal Geographical Society, London, July 16, 1879, in *Proceedings of Royal Geographical Society* for August, pp. 481 seq.

from the ridges and table-lands between lakes Nyassa and Bangweolo, there may be found a healthy and commanding position for a mission. The approach to it will not be difficult. Natal might be in easy communication with Zumbo. The tribes around are of the same great Bantu family with the Zulus, and the languages are kindred. Away northward, around the head waters of the Loangwa, are said to be large populations. Probably from Zumbo, Chitambo's Land, near Bangweolo, is to be reached most easily, and so also Cazembe's Kingdom, famous of old as one of the mighty kingdoms of Africa. The neighborhood is not far from that of the Scotch Missions about Nyassa, and mutual coöperation might be possible. So far as is known, no Protestant society has it in contemplation to establish missions in this Concession.

"Here, I exclaimed," said a gentleman of Glasgow, one of the committee of the Livingstonia Mission, and of the Central African Trading Company, "when I read about this Concession, here is the place for a mission! Some strong society ought to go in here at once; it is a great opportunity."

With all that looks encouraging on the surface, we must not fail to observe that as yet we see little more than the surface, and shall do well to wait till explorations in progress shall furnish more thorough information.

All agree that a region which has been long under Portuguese control, or influence even, is not hopeful for Christian work. This region has been long under evil influence: a part of it has been for two centuries the center of the most corrupting, not to say the vilest, influences; the foulest atrocities of slave-stealing and slave-trading have been committed here; the most loathsome vices of penal criminal communities have sunk the populations, drawn or drifted in here, lower than the ordinary depth of even African barbarism.

The Portuguese government of to-day seems desirous of sweeping away the evils of the past. It is joining other nations in legal enactments against slavery. It has thrown open the Zambesi to the free trade of all nations. It is sending skillful and courageous officers to explore and develop the vast tracts which have so long been known only to the Pombeiro and the Arab.

The fact that here is to be started a commercial enterprise, into which may be drawn a motley company of all and of no nationalities, eager for wealth, is of course to be taken into account. The same, in its measure, however, is true, or will be true at Lake Nyassa, and Tanganyika, and at Victoria Nyanza, and at all the great centers, where various societies are planting themselves. One result of successful labors indeed is to develop commerce and quicken industrial enterprises, and make men eager to better their fortunes; and if a field was found far inland among primitive people, as fast as the mission elevated the natives, it would stir them up to buy and sell, and get gain by thriving industries.

The scheme of introducing European and Asiatic colonists is also to be kept in mind in considering this field. But even if colonists in great numbers should come, it may be said that this region would be no worse for mission work than South Africa. Even there the natives are not yet swamped by the colonists, and are not likely to be in this generation.¹

Whatever, on the whole, be the balance of advantages or disadvantages of this region as a field for establishing a mission, — Dr. Livingstone was planning to have several societies plant missions on this great river, and declared there was widest scope for any number of separate societies not to interfere with each other — it is just now exciting extraordinary interest, and is giving promise of more rapid development than any other portion of this long-sealed Central Africa.²

¹ Carlyle, p. 4.

² Livingstone, *Travels in South Africa*, chapters 28-31. *Expedition to the Zambesi*, chapters 2, 3, 6-10, 15, 16, 22, 29. *The Lands of Cazembe*, by Burton, Beadle, and Beke (which has an Index, as very strangely the other books do not have). Stanford's *Compendium*, "Africa," chapter 24. Circular of M. le Comte d'An-

8. There is one other, the eighth and last, region suggested for the new mission, and which, so far as present information should influence the judgment, perhaps should have the preference. It is the region of Bihè and the Coanza.

Bihè is an elevated plateau, or rather a rolling country, some two hundred and fifty miles inland from the Atlantic Ocean. It lies back of Benguela, in about 12° south latitude. The Coanza or Quanza is the most important river south of the Congo to the Orange; steamers are now running to Dondo, one hundred and twenty miles from the Atlantic, where there are cataracts, and above these there is transportation farther by small boats. The spring heads of the river are in Bihè, and for missionary purposes Bihè and the Coanza may be named together.

The important points in a country, as Bishop Steere well says, are those which trade has developed. Bihè is a great caravan center. The only route across the continent, south of the Niger, passes through Bihè; there the road branches off for Nyangwé, on the Upper Congo, for Muato Yanvo's Kingdom of Ulanda, and for the Cazembe, Lake Bangweolo, Tanganyika, and Nyassa, and for the Senna rivers, so called, on the Lower Zambesi, and Mozambique. The climate of Bihè is said to be delightful; the elevation of four or five thousand feet moderates the tropical heats. The land is well watered and fruitful. Some Portuguese blood has been mingled in the population, but in the main the tribes show all the marks of the great Bantu family, which occupies this central region of the continent and spreads through Zululand southward. The language is of the same Bantu family, though many Portuguese words have come in from the western, and Suaheli words from the eastern, coast, and these two languages suffice for travelers.

The first and great consideration in favor of this region is its healthiness. One reason why advances to the interior have been undertaken from the east coast is because this seemed less unhealthy than the west coast. Even on the east side of the continent, the *Mrima*, as the low, swampy, pestilential sea-coast is called, has a breadth, opposite Zanzibar, of one or two hundred miles, which must be traversed by slow stages, and where disease is contracted before the healthier upland is reached. On the west side of the continent, north of the Congo, the sea-coast is everywhere low and swampy; dense mangrove thickets breed pestilential fevers. There is a wide belt of this miasma before the foot-hills are gained. With a slight break at the Cameroons, this is the character of the west coast from the Congo, around the Bight of Biafra and the Bight of Benin and the Gulf of Guinea to Cape Palmas and north of Cape Mount clear up to the Senegal. From the Congo, southward, begins a change. South of this oceanic estuary the mangrove and the swamp mud disappear; shingle and sandy reaches commence, and scant vegetation covers the narrow border between the sea and the hills. Angola and Benguela, on this sandy sea-coast, are declared by Monteiro, who lived there many years, to be healthy. A short distance from the ocean the hills rise into the first plateau; a little farther inland the loftier second plateau begins, and as you advance the scenery is so attractive that Commander Cameron, foot-sore and weary with his march across the continent, stopped, and gazed and gazed till he forgot himself, and imagined he was looking upon the parks and pastures of England. "Neither poet, with all the wealth of word imagery," he asserts, "nor painter, with almost supernatural genius, could by pen or pencil do full justice to the country of Bailunda."¹ "In all tropical Africa," says Major de Serpa Pinto, "this is the territory most suitable for European colonization. Bihè, forming the

drada, addressed to M. Bocandè, containing the text (in French) of the Concession of the Portuguese Government, and the organization and by-laws of the Syndicate. *L'Afrique Explorée*, etc., for July, 1879, p. 21, article on "Compagnie Générale du Zambèze." *Engineering*, a London illustrated weekly journal, date of April 11, 1879, pp. 310, 311.

¹ *Across Africa*, ii., 230.

southern limit of the Benguelan highlands, stands five thousand feet above the level of the sea, and possesses great advantages in its salubrity and its commercial and agricultural capabilities, which highly recommend it to European attention." ¹

The next great consideration in favor of this region is, that there seems to be more approach to a large compact kingdom than in most places. The king of Bihè appears to be a great personage. His capital, Kagnombe, was the largest town Cameron found in crossing the continent, and Cameron passed through Mpwapwa, and Mirambo's town, Ujiji and Nyangwé, and other great centers.

The two first things to be sought for in a mission field, say those of largest experience in African missions, are a healthy locality and a compact and populous tribe. Livingstone makes healthiness the one essential. But another main obstacle to permanent results is the fact that Africa is covered with petty tribes, which are isolated and shifting, and have no mutual coherence. This is both cause and consequence of slave-stealing forays. "It may be fairly accepted," says Mr. Hutchinson, ² "that the obstacles which have barred the spread of a higher civilization in West Africa have been mainly two: first, the deadly climate; and, second, the politically incoherent, unstable character of the people, caused partly by the disintegrating influence of the slave-trade." Sir Bartle Frere quotes and confirms this declaration.

As to healthiness, Bihè, if accounts can be trusted, would seem to be pre-eminent. As to having within reach a numerous population likely to spread the Gospel when they receive it, it also seems to be preëminent. "Bihèans," says Major de Serpa Pinto, "traverse the continent from the equator to the Cape of Good Hope. I have visited many tribes who had never before seen a white man, but I never met with one who had not come in contact with the inhabitants of Bihè. Great expeditions depart from there carrying merchandise."

It is a third consideration in favor of Bihè that through it the central barbarism will be attacked on its western side. Many and great societies are working in from the east; only two are working from the west, and they are but just beginning, and both are on the Congo. Through Benguela there is an open approach to a region which no other society, as far we know, is occupying, though it is vast enough to employ the energies of several societies.

A fourth consideration in favor of Bihè is that it seems one of the most feasible points from which to reach the regions beyond. A mission on the Bihèan uplands should be with the view of pushing on, in due time, as the caravans push on into the interior. The predominant power of Central Africa has long been reputed to be that of Muato Yanvo, in Ulanda and Urua. For generations of travelers, Muato Yanvo and the Cazembe have been names to conjure with; they are the Great Moguls and the Prester Johns of Africa. The country adjoining Bihè is Kibokwa; then comes Lovalla, both dependencies of Muato Yanvo's, whose capital at present seems to be Kibebe, in Ulunda. In this heart of the dark continent it is that Cameron describes the ghastly savagery which accompanies the burial of a chief: a river turned from its bed, a pit dug, the bottom covered with living women, over these, as a platform, one woman planted, on her hands and knees, and on her back the corpse of the dead man, supported by his wives, crouching around him; then the earth shoveled in, while fifty male slaves are slaughtered and their blood poured over it, before the river is brought back to its desecrated bed. It would be preaching to spirits in prison to preach the Gospel here.

The access to this field of Bihè is easy, and if it should be determined upon,

¹ *Proceedings of the Royal Geographical Society*, August, 1879, p. 482.

² *Journal of Society of Arts*, June, 1876, p. 90.

in case further information justifies the favorable accounts, the preliminary explorations could be made at less cost and the station be formed in less time probably than anywhere else. Ocean steamers make quick communication between Natal and Cape Town, and between Cape Town and Benguela, so that with affinity of race and of language the Zulu Mission might, doubtless, be turned to advantage here at light cost. There is a constantly-traveled route in from Benguela. The Coanza River has a line of steamboats on it, the basin of the river is now being scientifically explored to its source, and charts, on a large scale, giving minute topographical features, are publishing by the explorers of the Berlin Society. Dr. Nachtigal, president of the Geographical Society and of the African Society at Berlin, who traversed the Sahara and Soudan, and who now kindly puts us in possession of the charts as fast as they are issued, and of the results of the German explorers, urges that the region of the Coanza be occupied at once by Christian teachers.

The considerations to be weighed against what seems favorable in this region are : that Portuguese influence has been exercised here, and that the Portuguese government is enlarging its authority as far and as fast as possible ; that, at any rate, Bihè must be reached through Portuguese territory ; that it has been, and doubtless still is, a great slave-trading region ; and, most important of all, to be kept in mind, that as yet our information is very imperfect as to the physical and the moral characteristics of the country and the people, especially as to their susceptibility to improvement and readiness to receive Christian teachers.¹

It is recommended that in view of the reported healthfulness, accessibility, and density of population in and about Bihè, in Western Central Africa, and in view of the fact that no other missionary society has begun labors in that quarter, specific explorations be undertaken at the discretion of the Prudential Committee, with a view to the establishment of a mission in the region named, should further inquiries confirm the information already received ; also, that investigations be continued with regard to the Portuguese Concession on the Zambesi for the possible establishment of a mission there, in case the region of Bihè prove impracticable.

The Special Committee of the Board on the foregoing paper, reported through Rev. Dr. E. P. Goodwin, Chairman, as follows : —

"The Committee desires, first of all, to express, in behalf of the Board, what they believe is the universal feeling of obligation to Dr. Means for his most interesting, instructive, and in every way admirable, presentation of facts relating to Africa. Only those can fully appreciate what a peculiar thesaurus of information it is who have had occasion to know how exceedingly difficult it has been to obtain accurate knowledge respecting this great continent. Like other papers presented in other years before this Board, this will take certain rank with the highest authorities for its compendious and accurate embodiment of a mass of facts relative to geography, ethnology, natural history, climatology, etc., not elsewhere to be found, and which the scholars of the world so especially prize.

"As it seems to your Committee, there can hardly be but one opinion as to the wisdom of the occupancy, as soon as is practicable, of such a field in Central Africa as that which

¹ *Angola and the River Congo*, by Joachim John Monteiro, Associate of the Royal School of Mines, and Corresponding Member of the Zoological Society. Two vols., with Maps and Illustrations. 1875, pp. x. 305 ; vi. 340. Livingstone, *Travels in South Africa*, chapters 19-23. Cameron, *Across Africa*, vol. i., chapters 1-17, 18, 19. Stanford, *Compendium*, "Africa," chapters 21, 26. Major de Serpa Pinto's "Journey across Africa," *Proceedings of Royal Geographical Society*, August, 1879, pp. 481 *seq.* Major de Serpa Pinto informed us that his account of his journey, in two volumes, was to be ready for publication by Messrs. Macmillan, of London, before Christmas. In *Mittheilungen der Afrikanischen Gesellschaft in Deutschland*, Heft iii. June, 1879, is a long paper, the last date of which is March 7, 1879, on Loanda and the Coanza, by Dr. Buckner, of the German exploring party, pp. 133-161. Dr. Buckner speaks as favorably of the climate as does Monteiro : "On the whole, one may well say that Loanda [he refers to the city of St. Paul], not merely for a West African city, but even for a tropical city, is remarkably healthy," page 140.

this paper recommends. Such a vivid setting forth of the vastness and the hitherto unknown and undreamed-of resources of this imperial realm ; such surprising testimony as to the salubrity of the climate ; such forcible statements as to the teeming populations of the various districts, and of the cruelties and debasing, bloody superstitions which everywhere prevail among them ; such proofs, nevertheless, of the vigor and sturdiness, and even nobleness of some of these heathen tribes ; these facts, as they are here presented, combine to make an appeal to which it seems impossible that all Christian hearts should not make instant and enthusiastic response. Indeed, before such recitals, emphasizing so powerfully the urgent demands and peculiar opportunities of so many African fields for the introduction of the gospel, it is a very hardship that we should be limited to a single opening.

"Your Committee feel that there is a special providence in the bringing before this Board at this time the new enterprise which this paper proposes.

"1. First, the fact that the commerce of the world has its eyes on Africa, and is already fitting out its expeditions for traffic, is most significant. All experience goes to show that when the Gospel has to follow trade, it has to face a double foe : not only the devils of paganism, which are bad enough, but the worse devils of an unprincipled and corrupt civilization. It is a matter of history, that the foremost obstacles which Christianity had to meet in China, in India, in the Sandwich Islands, were the deceit, the knavery, the unscrupulous selfishness, the vices, which the commerce of Christian lands planted in its path. It will be an incalculable gain to have the start from the outset ; that if the gospel can get the ear of these native African princes before the trader does, who cares for nothing but greed, others, like that noble, half-Christian Mtesa, may want translations of the Scriptures for State purposes, and may even join hands, as he is like to, with our missionaries in ridding their lands of the vices of heathenism. And such opportunities we cannot certainly afford to lose.

2. Then, again, the evangelization of Africa has peculiar claims upon American Christians. Whatever the horrors of the slave trade as it exists to-day among these African tribes, some part of the responsibility lies unquestionably at our doors. The supplies for cotton-fields, and rice-fields, and sugar-plantations, for generations, torn ruthlessly from their tropic homes, if not under the disguise of a so-called Christianity, at least under the banner of a Christian nation ; the memories of the middle passage, with its untold atrocities and abominations, lay upon us a debt of obligation which we ought never to forget. We can make no reparation, it is true, for the wrongs and shames of the slave-trade. But one thing we can do. For as many years as American ships tracked the seas with curses and blood, in the interest of American slavery, we can keep them re-tracking it with Bibles, and missionaries, and prayers, and songs of jubilee, in the interest of the gospel of our Lord Jesus Christ, and the evangelization of Africa.

3. Then there is, besides, as the paper itself incidentally shows, the promise of a peculiar success in the work proposed. Should the field, which the paper names, be finally chosen, it will be easily and cheaply accessible ; characteristically healthful ; so situated as to other missions as to secure their hearty coöperation, while at the same time it greatly strengthens the hands of those therein engaged. Furthermore, by reason of the peculiar compactness and permanency of the people and their relation to other tribes of the interior, or among the chief carriers of the inter-continental trade, it will serve as a grand strategic point, and tend to insure the rapid and wide diffusion of the gospel into the regions beyond. Then, best of all, this proposal sounds a very bugle call for that perpetual advance in our Christian enterprises to which the last command of Christ so emphatically looks — a command that as to giving, praying, toiling, lets no church, no disciple, rest while there is one unevangelized nation or one unsaved soul.

The Committee, therefore, recommend that the paper be approved, and that the Prudential Committee continue the inquiries already set on foot, with the understood purpose of establishing the mission proposed at the earliest practicable day.

REPORTS OF THE COMMITTEES ON THE SEVERAL PORTIONS OF THE ANNUAL REPORT.

[It has been found necessary, on account of the number and length of the papers in this issue of the *Herald*, to omit much from the reports of the several committees on the missions which were presented at the Annual Meeting. The report of the Committee on the Home Department, necessarily deferred, will appear in the December *Herald*.]

The Committee on the Zulu Mission reported : —

Notwithstanding the disturbed and very unfavorable political condition of the country, fourteen new members have been added to four different churches, and the general missionary work has been well sustained through the year.¹ One native minister has been ordained, who is to be sustained by the Zulu Home Missionary Society. His abilities, his soundness in the faith, and his previous successful labors, furnish ground for expecting his future usefulness. Much attention has been given to the importance of organizing, as soon as possible, a mission in Central Africa in connection with British missionary societies. The Zulu Mission, it is believed, will furnish a much better base line for aggressive operations in the interior than some other points from which efforts have been made. One large interior tribe is said to speak the Zulu language, and the Christian literature already prepared in this language will be ready for immediate use. Further inquiries will be instituted and no effort omitted which may promise successful coöperative effort with other missionary societies in evangelizing the "dark continent."

The Committee on the European Turkey Mission : —

Your Committee are deeply impressed with the great importance of this field, and not less with the wisdom, fidelity, and efficiency of its missionaries. It is not a trifling accident or Providence, whichever we may call it, that the three out-stations of this mission are one in eastern Roumelia, one in Macedonia, and one in Bulgaria, with its form of government the most liberal on the continent, Switzerland excepted, reaching thus the widest possible scope of influence.

The hour is auspicious. Substantially emancipated from Moslem domination, this people are in peculiar readiness to receive molding influence from the gospel of civil and religious freedom. Our Board, by its missionaries and the helpers they have raised up, has already blessed multitudes in this land ; multitudes more are waiting for the light.

Your Committee earnestly second the Committee's assurance that "the time has evidently come for the most vigorous effort in this region, and that its future depends in the providence of God largely upon the agencies now employed for its renovation." This field, in which the seed has been sown, must not be neglected. Attention must not be diverted from it, even for the sake of the unexampled work in Japan, or the mission about to be inaugurated in Africa.

We earnestly recommend the reinforcements asked. We urge that an additional woman be sent to share the touring work, as well as the teaching, of those in charge of the Female Academy. Above all we urge that a missionary physician be sent at the earliest possible date to the help of the earnest Christian workers in this field.

The Committee on the Western Turkey Mission reported : —

That considering the disastrous political condition of the country, they find the statements in the Secretary's Report most encouraging. Although taxation has been most oppressive, commerce, industry, and trade almost destroyed, yet the native brethren have proved that their deep poverty has abounded unto the riches of their liberality. Their contributions during this year of poverty and distress have exceeded those of the previous year by \$2,000. The Sabbath-schools have been increased by nearly eight hundred, and the church members added are double the number of any former year.

The Committee are pleased to see that the higher education is attracting the special attention of the Prudential Committee. The educatory forces over all this wide field are now numerous and active, but sadly materialistic. In throwing off the past, this new generation is in danger of sacrificing much that is good. The American Board can work free

from all political suspicions and responsibilities in conducting this higher education which shall give shape to the public sentiment and to the new institutions which are destined to replace the old.

The Committee on the Central and Eastern Turkey Missions : —

The reports on these two missions are of deep and unusual interest. The recovery from the devastation of the recent war is matter of profound gratitude. It is not the first time the banner of the cross has been unfurled close in the rear of the ensigns of war, and the Gospel of the Prince of Peace gained an impulse from the cruelties and casualties of human strife. The wrath of man, here, as elsewhere, has been made to praise our King. There have been no very marked events during the year, but a steady and delightful ripening of seeds long since sown.

The continued progress in Christian manhood and church work ; the evidences everywhere seen of a deeper and truer piety ; the increase, both in the membership and graces of all these beloved churches, and that too under deep discouragement and trials, their advance in the line of church polity and government, are such as to gladden and rejoice every Christian heart.

The Committee on the Mahratta Mission : —

The annual report presents to us a body of twenty-three native churches, of which fourteen have pastors, with a corps of missionaries, preachers not pastors, teachers, and Bible readers associated in the peculiar organization known as a "mission." All these forms of Christian labor are reported as having been prospered during the year. The number of additions to the churches on profession of faith was larger than for many former years. In this respect the Mahratta mission seems to have shared in a moderate degree in the remarkable revival which has, to a greater or less extent, pervaded nearly all India. The great famine, so distressing in view of the sufferings it caused to the people, has been made the means of bringing many to receive the bread of life. We are glad to read the assurances that special care is being taken, while ministering food to the starving, to discourage the idea that this is to be regarded by them as a reward or an inducement for accepting Christianity. We are glad, also, to learn that progress is being made in bringing up the churches to a condition of self-support.

The Committee on the Madura and Ceylon Missions : —

We find abundant reason for gratitude to God for his great favor to these missions during the past year.

The Madura mission is within that region of India which has shared in such wonderful measure in the great religious revolution in which it is estimated that from 60,000 to 80,000 idolaters have renounced, all at once, their vain idolatry, and have turned their thought toward a faith which can support the soul in time of trial as in time of prosperity ; a revolution marvelous among the marvels of missions.

The Ceylon mission, which has so long shared in the sympathies of our churches, and to which so much patient labor and so many noble lives have been given, still calls for the believing prayers of the people of God. Not in vain has all this preparatory sacrifice been offered on this field. Now, it needs only and waits only for the outpouring of the Holy Spirit, so signally manifest on the contiguous continent, without which all human effort lingers insufficient and barren, but with which glad news of harvest shall be borne to us "from Ceylon's isle."

The closing word of that memorable conference in India is a word for us as well, at this crisis and culmination of our opportunity : "Our work cannot fail, and the Master is with us."

The Committee on the Foochow and North China Missions : —

The report upon the Foochow and North China missions is indeed a message of "good news from a far country," and the first thought of every heart must be that of profound gratitude to Almighty God for the signal displays of his grace and power in that land during the past year. It is interesting to recall the fact that it is now just fifty years since this Board began work in China. The work of a half century is now before us.

Though there have been no remarkable developments in the Foochow mission, there has

been much to cheer and strengthen the hearts of the faithful men and women laboring there. They deserve commendation for patient continuance in well-doing.

When we turn our eyes towards the mission in the north of China, results are seen which, in their present magnitude and prospective influence, surpass the farthest reach of the imagination. In this extraordinary awakening and revolution in thought, the hand of the living God is most impressively visible. It has not been by might nor by power, but by God's spirit, that the work has been wrought.

Your Committee wish to commend the wisdom, sagacity, insight, and courage of the missionaries, as shown in their grasp of the religious movement which followed the famine, and their promptness and ability in turning it to so good account; the fact needs especial emphasis that the Chinese mind in that region is peculiarly susceptible and open to the truth. It is good economy to sow seed where the soil is ready and fostering influences are at hand. Whatever may be the urgency of demand in other fields, your Committee feel that the claim of Northern China is just now paramount, preëminent, — quite beyond and above the claims which, in the ordinary providence of God, are presented to you. Especially is there a demand for Christian physicians. Your Committee venture to express most earnestly the hope that this most unique and remarkable providential opening may be at once met by a response in money and men, at least somewhat commensurate with its exceptional character, magnitude, and immediateness of demand, and possibly critical and, if lost, irrevocable conditions.

The Committee on the Japan Mission : —

The Committee will only say that—in view of the facts that, during the year, a new station has been established, four or five new churches organized, and over one hundred additions made to their membership, and the establishment and flourishing condition of the schools, — there is every encouragement to believe that great results may be looked for in a very short time. The great readiness of the people to receive the truth, and their great desire for the knowledge and the improvements of the Western Nations, make it easy to go forward in the work as fast as men and means can be furnished. The mission seems to be doing all that it can with its present means.

The Committee on the Micronesian Mission : —

The committee have been particularly interested in the following things which came out in the report, viz. : —

1. The extent to which a native agency has been organized and employed in carrying on the work.
2. The use which continues to be made of the "Morning Star," alike in the supervision of stations already existing, and in the making of investigations preparatory to the occupation of other islands.
3. The efforts put forth by the missionaries in the direction of preparing a Christian literature for the people.
4. The success which has attended the labors of the agents among the young, and in the schools.
5. The singularly large proportion of additions to the membership of the churches during the year.
6. The readiness of the people to support their teachers, the liberality which some of them have shown in the erection of churches and parsonages, and the large contributions by the church in Pingelap to the American Board, are worthy of all praise, and may well be a stimulus and example to Christians at home.
7. The eagerness of the missionaries to take possession of new fields, and the willingness of the people to receive and provide for them are peculiarly gratifying, and your Committee hope that the brethren will be encouraged to go forward and obey the calls which God in his providence seems to have given them.

The Committee on the Dakota Mission : —

The Committee have read the report on the Dakota mission with great interest and pleasure. Accessions to the churches organized, and openings for new ones, prayer-meetings well sustained, Bible-classes and preaching services attended by larger numbers, church buildings erected by the hands of Indians, contributions for the support of pastors, and regular collections for the native home missionary work ; all are indications of spiritual progress and proofs that God is blessing the labors of our faithful and experienced missionaries in this field.

There is hope for the Dakota Indians. The influences at work will at least be felt, we trust, in the halls of Congress, and wise, just, and honest measures will be adopted that

will secure to Indians their property and permanent homes where they now are; their rights as men under the protection of law and amenable to law; education and training that shall fit them for the privileges and duties of citizenship. But our chief hope is in the teachings of our Lord and Saviour Jesus Christ and the renovating power of his Spirit. We therefore gladly hail the statement of the Prudential Committee that "the mission is thoroughly alive to the importance of improving the present opportunity in behalf of the Indians," and we earnestly indorse the conclusion that the time has come for the enlargement of the Dakota mission.

The Committee on the Missions to Mexico and Spain : —

These missions hold their own, and even make progress against the most systematic and fanatical opposition, by dint of the heroism of the missionary laborers, and the power of the truth to arrest the conscience and to move the hearts of men. Your Committee recognize the importance of sustaining these missions, and insisting upon the right to sustain them, and doubt not that through prayer and toil, and courageous testimony, the fields can be successfully rescued from the power of darkness and filled with the light of life. Although the advance made from year to year, in the present circumstances, is necessarily limited, yet many indications promise a better day, a day of grander movements, for the cause of truth and of religious liberty in these lands which error and despotism have blighted so long.

LETTERS FROM THE MISSIONS.

Micronesian Mission.

A BRIEF letter has been received from Mr. Logan at Ponape of so recent a date as June 7. It was forwarded by a chance vessel by way of China. Mr. Logan says : —

"Our expected chance to go to the Mortlocks has not yet come, and we do not know that there will be an opportunity before the 'Morning Star' arrives. We put the whole matter into the Lord's hands, and do not suffer ourselves to be anxious about it.

"I find the Mortlock couple who are with us good helpers, and am pushing on my work of translation as fast as I can. The Old Testament part of the Bible Stories I have completed, and am now revising as fast as Mrs. Logan is able to copy. I am also pushing on with the New Testament Stories, which I am trying to make as full and perfect as I can. I am hoping to translate the Book of Mark before the "Morning Star" arrives. To our human apprehension it would seem very important that we be able to spend a few months on the field that I might correct the work and make it better than I can do here, but we cannot *make* the chance to

go, and it does not seem wise to keep those hundreds of scholars, so anxious to learn, without books for another whole year.

"The traders are opening up Ruk. Mr. Capelle, of Jaluij, is now there putting up buildings, etc., with the design of making that a head station for his firm. It seems important that we should be established there before opposing influences have obtained a strong foothold. The Ruk people are as yet very little contaminated with foreign influences. Mr. Kubay, the naturalist, who has resided there a year, estimates the population at from 10,000 to 12,000."

North China Mission.

MEN SUDDENLY AWAKENED.

MR. STANLEY writes from Tientsin, June 16, of an evangelistic tour through the Hö Chien and the Ning Chin fields. Of the latter he says : —

"Ting Tsau is our central village, as well as the one in which is the greatest number of converts. Nothing encouraging presented itself when I reached there. The next day I went on to Tsing

Mêng, and returned in the evening. On Saturday, four men presented themselves, and very earnestly desired baptism. So ignorant were they, and so recent and sudden their decision, that I told them this could not be thought of. They must first learn what Christianity required of them. The matter was discussed, and I left helper Chau with them. The next day their application was presented by the church. It was fully discussed, but my decision, in which Chau coincided, remained as before. After an evening service, it was discussed again. Chau and the Christians had taken pains to ascertain that there was no ulterior motive discoverable. Moreover, two of them had prevented their families from making the usual spring visitation to the temples. One had given up the sale of opium, — a business which had brought him a good living, — to become a Christian. These two offered a room for regular worship, something that had been much needed. Of the other two, one was a son, the other a brother of resident Christians, but none of them had given the subject of Christianity any special attention till very recently, and they were not known as inquirers till after my arrival."

A SOLEMN SERVICE.

The church felt that these men were led by the Spirit. There was a quiet earnestness, and apparent sincerity that impressed me very deeply from the first. Their readiness to observe the Sabbath, and to do all things required, so far as they knew and were able, as well as the sense of utter inability to walk as Christians, except by divine aid, were clearly pronounced. It was a very impressive and solemn occasion. I asked the men, none of whom could read, if they were willing to devote a little time each day to learning the character, as well as the doctrine, so as to be able to read the Testament eventually. 'Yes,' they said, 'our great desire now is to do so.' I then asked the Christians if they were willing individually to pledge themselves to instruct these men daily in the doc-

trine, and in learning to read, if they were received now. I said, 'This is a heavy responsibility, and failure to fulfill your pledges will be a sin on your part.' They replied that they had themselves already talked about this very thing, and were ready to assume the responsibility. Under the circumstances, I feared to set my judgment against their desire, and so late Sunday evening these men were received into the visible fold of Christ, in the most solemn Chinese service, I think, that I have ever held. I left early the next morning, helper Chau remaining to work the field for a couple of months.

"Throughout my entire circuit of over 400 miles, the wheat crop is almost a complete failure, and serious apprehensions were already filling the minds of the people. The fall crops were planted and through the ground, but greatly in need of rain. From all directions throughout this province, Shantung and Shansi, there comes the same story of no rain, or very little, and of a great dread, like a dark cloud, overshadowing the hearts of the people. What the effect of this, and the action of Papal emissaries, will be on our work in Shantung, remains to be seen."

Mr. Stanley adds a postscript on the 18th of June, saying that a fine rain was then falling which gave them much hope.

PREACHING ALL DAY.

Mr. Sprague, of Kalgan, gives an account of a missionary visit to Yü Cho and vicinity, in which he was accompanied by Mrs. Sprague and some native helpers: —

"We were warmly welcomed by the little circle of four Christians, our entire church membership in that city now, — all in the Tsai family. It was good to see even a few thirsting for Christian communion, and rejoicing in constant communion with Christ.

"It was soon noised abroad that the foreign teachers had come — and especially that a foreign woman teacher had come. Neighbors and friends began to come in. Many were in at our first morning prayers and remained,

while others gathered. We talked till the middle of the day, when all dispersed for their noon meal and rest. At about three o'clock the people commenced to pour in again, till we had to separate, giving Mrs. Sprague and the women and girls the house, and we men taking the court, where were arranged a table and benches. The helpers and I preached alternately till sundown. *And similar to this were all the twenty-four days we spent in Yü Cho.*

"We judge that there must have been, on an average, nearly a hundred a day who came to see and to hear. Beside this we preached on the street twice, and attended a large fair, eight miles away, for four days. We sold in all our tour over one thousand books. It was a surprise to our faith and a pleasant disappointment that we, with our new helpers, were able to make known to so many the saving knowledge of grace. Thousands heard, many expressed interest in learning the truth, and a few desired to unite with the church. But only one gave satisfactory evidence of complete change of heart, and she was prevented by relatives from receiving baptism."

CHURCH DISCIPLINE.

"Two cases of persistent disobedience to God's commands were brought before the church for examination. A father and his son had been members of the church for several years. Both admitted that they had never removed ancestral tablets from their house, nor would they now. This, in addition to non-observance of the Sabbath and other faults, led to the decided opinion that as the principle laid down in Matt. xviii. had been prayerfully and patiently carried out through several years, we must excommunicate them. This was sad work. But we see immediately the good effect on the church members and those seeking admission to the church.

"The work among the women proved an important part of our work while at Yü Cho. Mrs. Sprague had the help of an intelligent Christian woman, and, with

some assistance from the helpers, she taught a daily Bible class, composed of the three Christian women, and, usually, many of the neighbors. Often thirty or forty women and girls would come in together to see and talk with Mrs. Sprague, of course mainly from curiosity."

SHANTUNG — INTERFERENCE BY ROMANISTS.

A LETTER from Mr. Smith, dated Tientsin, July 10, gives a report of another visit to Shantung, in which he was accompanied by his wife, Miss Chapin, and Mr. Goodrich, and also by native helpers. They found that on the borders of Chihli as well as in Shantung, the spring crops had failed, and there is great danger of another famine. The Roman Catholics, taking advantage of the needs of the people, had organized on an extraordinary scale a system for the distribution of money on condition that the recipients should become Roman Catholics, should send their children to schools established by the priests, and should in the autumn repay, in part, the loan made them. The temptation thus presented to the recent converts, with the fear of starvation before them, was new and severe. The first village visited was one which the missionaries call "Number Seven." Of this place Mr. Smith writes:—

"On the whole the Catholic relief had made less difference with our work in this particular center, than might have been anticipated. We held services twice a day for three days, and had good audiences from several villages, and a large number of applicants for baptism. One of these applicants, long known by us and repeatedly examined, is a village school-master in an adjacent hamlet, who has been reading our books for years, and who appeared well. Of the various applicants—about eighteen in number—we selected six; the first adults who have been baptized at No. Seven since 1872. There were, besides, four children. All of the above Mr. Goodrich baptized, and we are much

in hopes that the long dormant church there has awakened to a new life.

"Among the other difficulties which the members in this village have found nearly insuperable, is the lack of a place in which to hold a service on Sunday, which has, it is to be feared, been scarcely observed, except when we were there, and even then in a very unsatisfactory way. Now, however, one of the members, who is a widow without children at home, comes to us privately, with a proposition to present her dwelling-house to the church, for a meeting-place, only stipulating that she shall have the use of one or two rooms. Her son-in-law is one of our preachers, and will support her while she lives, and cordially approves of her plan. She has not as yet formally made out a deed to the church, but unless her views change she will do so, and thus she hopes to forestall future contests over the possession of her little property, and also to provide the church with a permanent meeting place."

CROWDS FOLLOWING.

"Passing on to our central station at Pang Chia village, we established ourselves there, and remained for five busy weeks, nearly every day of which was occupied in going about from village to village, and on the other days we generally held some kind of meetings at Pang Chia. In this way we visited, with one or both of the ladies, all the villages where we maintain Sunday services in regular order and on fixed days. Some of the villages were thus visited six or seven times.

"The strange sight of foreign ladies, accompanied by a baby of two years of age, acted as an efficient advertisement, and attracted enormous crowds. Five years ago, when Mrs. Stanley and Mrs. Smith visited this region, our presence was almost unknown beyond one or two villages, for we had not then the opportunity of going about among so many who were ready and willing to hear, as are now everywhere to be met. Even now, however, we recognized the

fact that the first one or two visits were of little use except to gratify curiosity, and that for anything like satisfactory teaching we must wait until the promiscuous mobs collected at first cease to come, when we could meet our members and inquirers in quiet and with profit."

SHIH CHIA TANG.

This is the village which, in October, 1878, deeded its heathen temple to the Church of Christ, an account of which transaction was given in the *Herald* of April last. Mr. Smith writes:—

"At one period of our stay there seemed likely to be trouble at Shih Chia Tang, where a few foolish fellows uttered some idle threats, but the arrival of two of our teachers 'to talk reason' to them, put a new face on matters, and the cloud passed away as quickly as it came.

"Five persons were baptized at this place, where there is now a church numbering forty-nine members. A year ago there was not one. Two recently baptized have died peaceful deaths, one exhorting his family to join the Christian church, which one of his sons has now done. The other was the wife of the chapel-keeper, Mr. Chu, and the whole family are now baptized; the last to enter the church, the first to enter, as we hope, the eternal rest."

WEAK THINGS CHOSEN OF GOD.

"The other village deserves special mention. It is called "Sandy Nest," and is situated on the edge of an old bed of the Yellow River. We relieved this village last year, received an invitation to preach there, and last autumn found one or two inquirers. One of these was a remarkably stupid man, who could read, but seemed unable to comprehend very much, or to remember anything. After some hesitation on our part he was baptized in December. Another inquirer was a man of influence, in easy circumstances. When invited to the village we preached at his house. His father had been a literary

graduate, and it was hard for this man to renounce the idea of worshipping his father's tablet. Of the stupid man, we of course expected nothing, but we were desirous of securing the respectable man for our church, as we do not gain many such, and he could easily open a way for us. His house was commodious and just the place for a chapel. When, therefore, he solemnly promised at his examination to abjure his ancestral tablet, to keep Sunday, and to live a Christian life, we joyfully baptized him. He was invited to come to Tientsin to study, and in a letter which I wrote to the mission on my return his case was mentioned as one of special interest.

"To our disappointment this man could not come to Tientsin, but the dull man, Mr. Chang, came uninvited in his place. He could not learn anything, however, and after a short time he returned. In the spring his wife and daughter-in-law were baptized, but the respectable man would not keep Sunday unless several hundred dollars were loaned him by the church. He was soon cut off from membership. On this visit we found that a considerable congregation was assembling every Sunday at the house of Mr. Chang, mostly composed of people from the village, and nearly all of them women. There was no preacher, and Mr. C. could impart no instruction, but they met all the same, and it would seem that they observed Sunday with more fidelity than most of us, as we learned that he would not allow the attendants to talk anything but 'doctrine' all day, and to sing hymns. We found their singing to be like most Chinese singing, what De Quincey calls a 'howling wilderness of psalmody,' but they certainly gave their minds to it.

"The seventeen members here may literally be styled the church which is in the house of Mr. Chang. Dull as he seemed, his brief history shows that the Lord sometimes uses not only earthen vessels, but can employ apparently cracked vessels for honorable ser-

vice. We were, at all events, unanimous in the opinion that nowhere else did the candidates appear so well, nowhere did they observe better order when we came, show a better spirit, or evince more desire to improve.

"Despite the fact that our visit to Shantung occurred in one of the busiest seasons of the year, during planting time and in the wheat harvest, we had excellent audiences everywhere, even on week days. We adopted the plan, followed in the spring, of visiting each of the different centers on a regular week day. The effect of this system is to secure two Sundays in the week, and enables us to use all our time to the best advantage."

Foochow Mission — China.

MEDICAL WORK AT SHAU-WU.

Dr. WHITNEY, writing from Shau-wu, June 19, says: —

"I anticipate a large practice in the cure of the 'opium habit' before many months, because the government law prohibiting the cultivating, trafficking in, or use of opium, is to come into full effect at the end of this year. If the officers are strict in carrying the law into full force, the people must find relief from some source. The governor of Fuh-kien spends large sums for a quack anti-opium medicine, prepared at Hong Kong, and gives it away to the people to help them overcome the habit. He also lets his name be used in the advertisements of this medicine, so that large quantities are sold in the lower provinces.

"I frequently find the natives regarding my words as false, or perhaps, simple words with no particular meaning. For instance, a man comes to the dispensary with an injured eye of long standing, and there is nothing that can be done for it. He asks for some medicine, and I tell him that he does not need medicine; that there is no cure for him. He will not believe me. He thinks I am deceiving him, or else do

not wish to help him. He asks for a little medicine to *try*. I tell him it will do no good, and he goes away smiling, perhaps, and thinking my words very strange, since he has a disease and is willing to pay for the medicine which I refuse. If he should go to native doctors they would promise to help him if he would advance a few hundred cash and agree to pay several thousand cash in case he got better by treatment. He thinks it is strange that I am not like other doctors.

"All classes and conditions of men, women, and children, have been for medicine, or called me to their homes, or sent for it by their friends. Even the prefect (the next lower in power to the governor), who has a paralysis of one side, is now debating whether to send for me or not personally. He has sent two or three times through his Mohammedan friends, but I told them I could not go at their call; the prefect must send his card and a messenger, according to custom. They said he would do this, but has not yet. Several persons have come to the hospital from villages twenty and thirty miles away without previously consulting me. This shows the increased confidence of the people in us."

HOW THE CHILDREN HELP.

Mrs. Whitney, in a letter accompanying her husband's, says:—

"In taking a short trip up the river, Mrs. Blakely and I stopped near a small village, and spoke to the women, who fled from us, but upon our laughing at their running from women, they returned, and our babies reassured them. When we returned to Shau-wu this spring, we stopped for dinner at a city about sixty-five miles from Shau-wu. The people came in crowds to see us. We went ashore and entered the city and walked through the main street for some distance. All were friendly and well behaved. I suppose that I was the first foreign lady ever in the city. According to their customs, having a child with me removes the disgrace of a woman in be-

ing seen publicly. I think it much more pleasant to do mission work here than where there are other foreigners who are not Christians. I am happy and contented, but feel sorry to see so much to be done and not be able to do more."

Japan Mission.

HIKONE AND YOKAICHI.

THE organization of two new churches, one at Hikone, and the other at Yokai-chi, has recently been reported in the *Herald*. Mr. J. D. Davis, of Kioto, writing August 1, gives late reports from these churches and their pastors:

"Pastor Homma writes from Hikone that two new members are to be received into the church next Sabbath. He says, 'Surely I would have written to you sooner if I did not go to Mino last week for preaching. I was so surprised with gladness to find that Bibles are sold in five chief towns in that province. A drug merchant heard first the Jesus way in Arima, from Mr. Gulick, two years ago. Being awakened by it, he bought some books from Mr. Gulick and more from Yokohama, and he distributed them in five places, but no preacher is yet there. I was again surprised to find many of the jinrikisha men (road coolies), whom I met, knew about the tract we distribute. If the Missionary Society will allow me to go we will have six out-places for preaching from here. I will serve Him as much as I can. Pray for my health and faith.'

"Pastor Suda writes from Yokaichi that three are seeking admission to this little church, and that at Hino, fifteen miles away, where one of our students is laboring for the summer, the mayor, head men, and teachers of the town are interested listeners. From Imabara, Shikoku, Mr. Ise writes that a church will probably be gathered next month. Mr. Neesima has returned and is searching for men to send to Kiushiu, but I fear lest we have none to send. Oh, for fifty men!"

A PULPIT INSTEAD OF A PRISON.

Mr. Curtis, of Osaka, gives the following interesting incident in the life of the young pastor of the Hikone church:—

“He has been in our Training School, although there but a comparatively short time, and not educated in any such degree of thoroughness as the young men just graduating. Some years ago, when a boy in Tokio, he stole some shoes from a hotel. After being a while at our school in Kioto, his conscience began to trouble him about that theft, and he concluded to confess and give himself up. He expected to be imprisoned for years, and he began to ask himself where he could do most good by preaching Christ in prison. He finally decided that Satsuma was the place where there was most need of the gospel.

“He suddenly disappeared from school, without having told any one of his intentions, went to Satsuma, and from there he wrote letters to two leading papers in Tokio, telling of the theft committed years ago, of his remorse of conscience since he had been taught by Christians, that he now wanted to make all the restitution in his power, and give himself up to the officers of justice to suffer any punishment. He was arrested, kept in bonds a few days, and then, much to his surprise, released, the authorities scarce knowing what to make of such a conscience. He returned to Kioto, where his subsequent conduct seems to have won for him universal respect. He left school, I think, from lack of funds, perhaps from anxiety to be more actively at work, and began Bible-distributing in this region of Hikone and Yokaichi; became interested in this place and people, stopped to work among them, and gathered together this little company now organized into a church.”

Ceylon Mission.

In place of communications from the missionaries of Jaffna, a few extracts will here be given from letters from

several native pastors. These men are converts from heathenism and are now in charge of native churches. In writing to the Mission Rooms they give a detailed account of their work and of *individuals* under their care. Rev. J. S. Christmas, of Chavagacherry, writes:—

“With reference to the present state of this church I am glad to say that the majority of its members are growing in grace and perform their duties satisfactorily. The strength of the church at present is 87 adults and 116 children. It is also an encouraging fact that in the matter of benevolence among the church members there is an improvement from year to year. This church has been augmented this year by ten adults, received on profession of faith.

“The Sabbath-schools have also prospered well during the year. They have been carried on in eleven different places of this district, having on an average 307 boys and 63 girls each Sabbath. They study the international lessons very profitably. There are now twenty-four schools under our management in the District of Chavagacherry, embracing upwards of 850 children.

“In regard to the work among the heathen, I am glad to say that the truths of God’s word have been abundantly shown in the country by means of moonlight meetings and by personal visits to houses. We are earnestly looking up for the outpouring of the heavenly shower of the Holy Spirit.”

METHODS OF CHURCH WORK.

Rev. Abner Bryant, of Changany, writes:—

“Preaching the gospel in the morning and afternoon of each Sabbath in the presence of the church of Christ, observing his ordinances, and keeping his Sabbaths, we believe to be the most effective mode of setting forth Christ, and him crucified, to the heathen. In addition to this weekly service, there is a daily service every morning for half an hour for the benefit of the Christians who live in our vicinity. All our re-

ligious services, public and private, are accompanied with good singing. The church also has sustained the monthly concert of prayer on the first Sunday of each month, and weekly prayer meeting on Friday afternoon. Several moonlight meetings and temperance meetings have been held in different parts of the field. The week days are occupied in visiting schools, Christian families, and heathens. Our 'week of prayer,' last January, was more interesting than ever. Two meetings were held each day, one at sunrise and the other at four o'clock, P. M., and besides these small gatherings were found in Christian families every evening. Though I am not able to mention any conversion as the immediate result of the 'week of prayer,' yet Christians and enquirers were greatly awakened to a sense of their duty.

"The subject of benevolence has this year been attended to with more promptness and satisfaction than in preceding years. The whole amount collected from various sources was about \$102.00. Our Sabbath-schools are doing very well this year. About 100 children are learning in one, 35 in another, and 25 in another.

"In family visitation during the week days I have been struck with the great difference in many respects between those families who attend regularly upon the preaching of the gospel, and who observe the Sabbath, and those who neglect both. They appear different in respect to personal cleanliness, mental cultivation, family government, knowledge of themselves, the appearance of their dwellings, the conduct of their children, and their other circumstances. I regard this field as an important one, though much labor, patience, perseverance, and faith will evidently be required to cause it to bring forth an abundant harvest to the glory of God. Everything here is in its infancy. We are called upon as was the prophet to prophesy upon the dry bones, and upon the wind, and we have the same encouragement to obey the command of the Lord."

A PROSPEROUS CHURCH.

Rev. H. L. Hoisington writes thus of the Oodooville Church, of which he is pastor:—

"I am thankful to report that during the year thirty-one have united with this church on profession of their faith. Of these, fifteen are pupils in the Female Boarding School. The other sixteen are persons from the villages. Most of the converts are connected with Christian relatives. We could count nearly sixty persons here and there who are interested in our religion, besides twenty or more pupils in the Female Boarding School. Those in the villages who are interested are also more or less under the influence of some of our members. During the past year there have been five or six conversions among the heathen children. Some heathen parents would like to see their children profess our religion, but for themselves they are afraid of their countrymen, lest they be called Christians. There is some endeavor among our members to labor for the salvation of others. The church is growing in charity and good works. They have endeavored to support their pastors entirely, and also pay a part of the wages of a catechist who works at Earlaly, a village three miles northeast of the station. We hope that the Lord has begun a work among us, and it is progressing, and that this land is ere long to be called a Christian land."

THE CLAIMS OF JAFFNA.

Rev. B. H. Rice, of Batticotta, reports that within two years twenty persons have united with the church on confession of faith, sixteen of them being from the college.

Rev. D. Stickney, of Oodoopitty, after a full account of his own church, thus briefly reviews the work accomplished in Jaffna, and its present claims:—

"It is now more than sixty years since the work was commenced in Jaffna; during this time many wonderful changes have been wrought; twelve churches have been organized; several

hundreds are found this day who rank themselves on the side of Christ, and as many more who acknowledge Christianity to be the true religion ; voluntary contributions of some thousands of dollars are annually paid into the Lord's treasury ; Christians are awake for the salvation of the heathen around, notwithstanding the efforts they have already made for the evangelization of the adjacent islands ; nevertheless, after all these wonderful changes, it seems that the work is just commencing in some parts of Jaffna. This is an undoubted fact that much has already been done to the surprise of the devil and his colleagues, and still there is much more to be done. So we want your help, your money, your prayers, and your sympathies. We will not give you pain by asking *your* sons and daughters. You have done that enough, and more than enough. And we thank the American churches for so great a sacrifice ; but now we would humbly request you to send *our sons and daughters* who are now in America. You have already sent three of them to Jaffna and some to Southern India. We thank you most sincerely for that. Please send the others also ; for the work is to be carried on most vigorously. I feel as though we are now in the heat of the battle. We have been thus far victorious under our great Captain, and we yearn after more victories. This is not the time to sound the word 'retreat.' The time has not yet come to withhold your interest in us and your money from us. We know that you have many children to care for, China, Japan, Mexico, etc. We also love and pray for them. Jaffna is one of your oldest children. Please remember her with a kind love."

Eastern Turkey Mission.

A MISSIONARY COLLEGE.

DR. REYNOLDS, of Van, visited Harpoot after the annual meeting of the mission at Mardin, and reports as fol-

lows his impressions of Armenia College : —

"After a five days' journey I found myself at Harpoot, on the spot where I spent the first years of my missionary life, greeting the friends who, almost ten years before, welcomed me to the field. The two weeks spent there were a perpetual delight to me, visiting with the dear friends, hearing of the joys and trials of the past and present, and witnessing the great step in advance which has been taken, especially in the matter of education. At the same time I was getting hints from these older brothers and sisters, which may prove useful to me in our own newer work.

"The appearance of the mission premises is much changed since I left, seven years ago. The new college building forms a prominent feature of the landscape. But it is what the buildings contain that especially pleased me. I found a collection of most promising young men, whose gentlemanly bearing and orderly deportment would do credit to a first class American institution. It was pleasant to see a school in the Orient moving like clock-work, and that so largely under the supervision of native teachers, and it gave me a new idea of the capabilities of Oriental character when brought under proper influences. The members of the higher college classes give efficient instruction in the lower school, thus receiving the best preparation for independent teaching. The attachment of the pupils to their teachers, and the *esprit du corps* they manifest, were especially noteworthy. But the most encouraging feature was the thoroughly Christian character of the whole institution. Direct instruction in the Scriptures is made a necessary part of the daily curriculum for every member of the school, and a delightful religious atmosphere pervades all the departments. For all the advanced pupils a hope is entertained that they are converted, and many of them are looking to the ministry as their object in life, though some of them are from non-

Protestant families. Mr. and Mrs. Wheeler have done and are doing a most admirable work in bringing the institution into such fine working order, and in making it so wholly a missionary institution.

"Of this college it may already be said that it is as 'a city set on an hill

which cannot be hid.' Its fame draws Armenians, and even Turks, from long distances to examine the institution, and obtain an idea of what a well regulated school is. A party consisting of a Turk, an Armenian, and a Protestant came all the way from Geghi for that purpose, while I was there."

GLEANINGS FROM LETTERS.

THOSE of us who have lived in South Africa many years, and been eye-witnesses of the evils of Zulu despotism, hardly know how to express our joy and thankfulness that the reign of Cetewayo has come to an end. No more murders of innocent persons accused of witchcraft, no more persecutions of Christians, no more obstacles in the way of missionaries from that Zulu tyrant! How glad we are that our brethren, the Norwegian and German missionaries, can now speedily anticipate the time when they may return to their stations from which they were obliged to flee at the commencement of the war. Even the Natal Zulus, as well as English colonists, begin to breathe more freely, and to exclaim: "Thank God, we shall no longer fear a Zulu invasion." — *Josiah Tyler, Natal, South Africa.*

— We heard yesterday by post from Diarbekir that twenty-three aghas from this region have begun a long journey towards the west, never to return to the scenes of their wicked deeds. Their families are soon to be sent after them. Among them is one who has been a cruel persecutor of the Protestants in the Midyat region. The reform commissioners are doing a good work in these parts. May the overturning go on until a broad highway be opened for the triumphant entrance of the blessed gospel. — *Miss Clarissa H. Pratt, Maridin, Turkey.*

— Receiving but one mill a year for each native of this empire, at which rate the widow's two mites would pay for seven, we are enabled, by God's bless-

ing on these individual amounts, so small that in America you have no coin insignificant enough to represent them, to support our forty-four missionaries to this people. Beside their support, out of this one-tenth of a cent each, we publish an eight page Christian newspaper, also, 585,000 pages of books and tracts, maintain two schools for girls, one theological and training school, with a seven years' course, where we have a hundred students; beside doing a large medical and dispensary work reaching hundreds, perhaps thousands, of the diseased and maimed. — *DeWitt C. Jencks, Kobe, Japan.*

— One pleasant thing in our work at Kioto is, that a store for the sale of the Scriptures and religious books has just been opened on one of the main thoroughfares. For the first time now our publications are publicly and conspicuously on sale in Kioto. This store is carried on by a Japanese company. — *D. W. Learned, Kioto, Japan.*

— There are several inquirers here, but they lack adhesiveness. They want to get to heaven, but they act as if they would like to "talk price" with the Lord, and secure some discount on the Ten Commandments, or a little mutual accommodation between His law and their habits and customs. This is human nature the world over, but especially is it Chinese nature. It is a great encouragement to find now and then a man in whom grace has manifestly overcome this tendency. — *J. E. Walker, Shau-wu, China.*

— Three new ones have been added to our number in the Bridgman school.

One of them was a little waif picked up nearly dead on the banks of the canal in Shantung, by Mr. Smith and Mr. Porter. She and an older brother were fleeing from famine, their parents having already starved to death. It appeared that the brother, despairing of saving her life, had thrown her into the canal to end her sufferings, and had left her. She had crawled out, but was insensible when found by the gentlemen. They were successful in the means used for her restoration, and when they came to mission meeting, a year ago, they brought her with them and placed her in the school. She is a bright, promising child, and we hope may be prepared to be a *female Moses* to some of her countrywomen. The name given her by the Chinese teacher of the school, "Yi-hsien," has about the same

meaning as Moses.—*Miss Jane E. Chapin, Peking.*

—China is an educated country, and must be dealt with as such. Peking will, no doubt, at some time have extensive Protestant educational institutions. They should not be established in a spirit of ambitious rivalry, or in any worldly confidence in secular knowledge, but in a humble desire to promote the glory of God, by teaching more perfectly his way to those who in turn will teach it to others. Foreign laborers can never be greatly multiplied in this country. China must be evangelized by Chinese Christians, the few foreign missionaries forming the connecting link between Christians of the West and Christians of the East.—*H. Blodgett, D. D., Peking.*

MISCELLANY.

A CHRISTIAN BRAHMIN.

REV. C. B. LEUPOLT, of the English Church Missionary Society, has been publishing in the *Church Missionary Intelligencer* an interesting series of papers entitled, "Recollections of an Indian Missionary." The following story is from one of these papers:—

"Bachan Masih was an earnest Christian man. He was by birth a Brahmin, a native of Benares. When the mutiny broke out, he joined the mounted police. He never recovered from the effects of a cold caught during the mutiny, and became disabled for active work. He took up his abode near our Mission gate, spending his last few years in the service of his Master as an unpaid mission agent. He was blest in his labors.

"He usually sat at the door of his house near the road, and, as pilgrims passed by, spoke to them of Jesus. One day an aged pilgrim came slowly along the road, leaning on his staff; he seemed weary, faint, and sad. Bachan Masih addressed him, saying: '*Maharaj* (great king), where do you come from,

and whither are you going, and what is the object of your journey?' The weary pilgrim answered: 'I come from such-and-such places, where I have been on pilgrimage, seeking rest for my poor, weary, and sad heart, but I have found none. I have now come to *Kashi* (Benares); may I find rest here?' Bachan Masih invited him to sit down, and spoke to him of Jesus. He said to him: 'Why will you wander about in search of God, who is near you? Why will you bow down to idols and images made of stone, which cannot save you? What is your Maker, a stone? Is God confined only to certain places? No, no! He is now here. Jesus is in the midst of us, and now invites you, saying, "Come unto me, you that are sad, weary, and heavy laden, and I will give you rest."' "

"The aged pilgrim listened with deep attention and emotion. The Lord opened his heart; faith was wrought in him. After some silence, he exclaimed: 'Is this message indeed from God? Does God think of me? Did Jesus die for me also? and can He—does He

—love me, a poor, old, unworthy sinner?’ Bachan Masih grasped his hand, and, in the fullness of his heart, said: ‘Yes, brother, He does!’ Upon this the aged wanderer exclaimed: ‘Jesus is a Saviour such as I need; in Him I see all I have sought for years. I will stay with you.’

“Soon after, he brought the aged believer to me to be admitted into the visible Church of Christ.

“At another time Bachan Masih brought me a blind man for baptism, who said: ‘In my younger days I was very careless about God and my salvation. Being active and strong, I became the servant of a great man, and I was renowned for wrestling and fighting. One day, whilst so engaged, the thought struck me, What would become of me if I should be injured and die? I became alarmed, and began to read my Shasters; but they could not quiet my mind. I worshipped my household gods, but I found no rest. I then went on pilgrimage, visiting various shrines; but all in vain — my anxiety remained. I then resolved to join the Mohammedans. I went and lived among them; but I perceived that they were as ignorant of God and the way of salvation as I was. Whenever I spoke to them of my anxiety, they always said: “Be of good comfort; God is great; and what He has decreed will take place.” Whilst among them I became blind. Thus, blind within and blind without, I left them and resolved upon going to Kashi. As I was slowly passing along, feeling my way with my staff, a friendly voice called out to me, “Whither are you going, and what are you in search of?” I stopped. Seeing that I was weary and faint, my new friend ordered me some food from a Brahmin, of which I partook. I then opened my mind to him. He seemed to understand me fully. He spoke to me of Jesus. He also prayed with me and for me. Jesus is such a Saviour as I need. I believe in Him. I am the Prodigal Son. Bachan Masih has taken me by the hand, and has led me back to my Father.’

He was admitted into Christ’s Church, and became a sincere and humble Christian.”

THE MISSION ON LAKE VICTORIA NYANZA.

LONG ere this we hope all our seven brethren are in Uganda, namely, the Revs. C. T. Wilson and G. Litchfield, Messrs. Mackay, Pearson, Felkin, Stokes, and Copplestone. This is the exact number first commissioned for the enterprise; but only two of the seven belong to the original party. Of *that* seven it has pleased God to take four to Himself; and one came home invalided. And of the nine subsequently sent out, two also came back ill, and two have fallen. But “none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord’s.” *That* has been the motto, from the beginning, of the missionaries of the Church Missionary Society. — *Church Missionary Intelligencer*.

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Our New Protectorate. Turkey in Asia; its Geography, Races, Resources, and Government. By J. CARLILE McCOAN, author of “Egypt As It Is.” 2 vols. 16mo, pp. 252 and 259. London. 1879.

While this is a work that must be especially interesting to Englishmen at the present time, it can hardly be less so to Americans who are interested in the missionary work or in the political affairs of the East.

Mr. McCoan has had a life’s training preëminently fitting him for the work. As editor for many years of the *Levant Herald* of Constantinople, he was a bold and faithful, sometimes truculent, critic of public measures. His journal had the honor of being oftener suspended, or entirely *abolished*, than any other that ever “survived the dead.” He also traveled repeatedly over the vast regions of which his book treats, with

the inestimable advantages of previous acquaintance with the languages, religions, races, and modes of government. With no attempt at literary polish, or fine writing, his style is clear and vigorous, and the book is full of that information which the reader seeks. No space is wasted upon personal experiences.

The first six chapters contain the best geographical description of Asiatic Turkey that can be found in an equal space, and the accompanying maps outline the five great divisions very clearly. The eighth chapter gives a rapid, well condensed view of the Asiatic races — the Turks, Armenians, Kurds, Greeks, Syrians, Arabs, Circassians, Turcomans, Jews, Tartars, and Gipsies. It suggests to the thoughtful reader the vastness of the field for mission work. It has all been waiting for a thousand years with no movement from within.

The chapter on Religions is brief and incomplete, but is worthy of a careful study. It is the estimate, not of a missionary, nor a theologian, but of a man accustomed to view things in their political and social aspects. His view of Islam should be read in connection with the fifth chapter of the second volume on Slavery and Polygamy. He corrects many false notions about that most singular faith, but they are notions so prevalent and so fortified by prejudice, that any one who attempts to correct them will only discredit himself. As to comparative social morality he is right, of the people at large, but he fails to notice one prominent fact. *Polygamy reigns in the palaces.* Harem life destroys the *princes*, the *leaders*, the *diplo-mats*, the *generals*, so that the temperance, the cool bravery, the wonderful powers of endurance, the patience, the fortitude, of the people go for nought. Then *fatalism* induces that strange apathy which nothing can arouse. The Turks are noble subjects for a pure Christianity, and nothing else can save them.

Mr. McCoan is righteously severe

upon "the corrupt forms of Christianity" which have done more than all things else to confirm the Mohammedan in his faith. His references to American missions are always generous and unreserved. Of the native Protestant community he says: "Although as yet the smallest of the non-Musselman sects of the Empire, such a body — the growth of less than forty years — promises to be one of the most potent factors in both its religious and social regeneration. The comparative simplicity of its creed and worship, and the general high standard of morality among its members, have done much already to give Mohammedan observers juster views of what Christianity really is, and to abate the contempt inspired by the corrupt and spurious types of it with which only they have hitherto been familiar. The movements of which these are only some of the results is largely indebted to the fostering care of the British Embassy, but for the energetic protection of which it would probably have been strangled in its birth: but its success is primarily, and in a much greater degree, due to the American missionaries, whose 'marvelous combination of piety and common sense,' coupled with a zeal that in many instances has been nothing less than apostolic, has done more for the regeneration, not alone of the Armenians, but of the Empire generally, than the efforts of all other missionary agents combined." Vol. i., pp. 187, 188.

In the interesting chapter on "Public Instruction," chap. 2, vol. ii., he does full justice to the educational efforts of the missions, and mentions, with strong commendation, the colleges at Constantinople, Harpoot, Aintab, and Beirut. He speaks highly of the native pastors of the Protestant churches. He does scant justice to the non-missionary native, some of whom are doing good work and are trying to rival the missionary schools. The other topics treated are, "Resources and Products," "Government," "Public Works," "Public

Instruction," Trade Centers," "Agriculture," "Slavery and Polygamy," "The Ulema," "Laws Affecting Foreigners," "Necessary Reforms."

The above list shows the thoroughly practical character of the work. The conclusion to which he comes, that the Porte neither can nor will carry out the needed reforms, will be agreed to by every foreign resident in Turkey. The hope of the future is in English *pressure* rather than English protection. Unless this be exerted effectively, the country will inevitably gravitate to Russia, and another greater conflict than the last may ensue. Such an opportunity as the present for pushing forward the missionary work may not return to this century.

DEATHS.

IN Constantinople, August 21, John Sanborn, youngest child of Rev. Charles H. and Fanny W. Brooks, aged twenty months.

In Sivas, Western Turkey, Edith W., daughter of Rev. Henry T. Perry, aged one year.

ARRIVALS.

REV. LYMAN BARTLETT and wife, and Miss Cornelia P. Williams, arrived at Constantinople, August 28. Rev. J. E. Scott and wife arrived at Van, Eastern Turkey, June 19.

Rev. H. D. Porter and wife, accompanied by Misses Clapp and Haven arrived at Shanghai, October 16.

DEPARTURES.

REV. L. S. CRAWFORD and wife, and Rev. C. S. Sanders, sailed from New York, September 27. Mr. Crawford, a son of Rev. Dr. R. Crawford, of Deerfield, Mass., is to join the Western Turkey Mission, and Mr. Sanders, the son of an honored missionary in Ceylon, is to join the Central Turkey Mission.

Mr. George W. Leitch, Miss Mary Leitch, and Miss Margaret Leitch, of Ryegate, Vt., sailed from New York, October 11, to join the Ceylon Mission. Also, on the same day, Miss Gertrude A. Chandler, a recent graduate of Wellesley College, sailed to join her parents in the Madura Mission.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., \$500.]

Previously acknowledged, see October "Herald,"	1,176	16
Troy, N. Y., Friends	42	25
Rockford, Ill., Thomas D. Robertson	25	00

\$1,243 41

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.		NEW HAMPSHIRE.	
Cumberland county.		Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Portland, Plymouth Cong. ch. and so. (of wh. m. c. 5.11;) 57; Seamen's Bethel, 10; A friend, 100;	167 00	Alstead, 1st Cong. ch. and so. 15.30;	
Kennebec county.		2d Cong ch. and so. 18.70,	34 00
Gardiner, Cong. ch. and so., add'l,	2 00	Marlboro, Cong. ch. and so.	21 35
Knox county.		Roxbury, Cong. ch. and so. m. c.	6 38— 61 73
Warren, Cong. ch. and so.,	20 00	Grafton county.	
Lincoln and Sagadahoc counties.		Bristol, Cong. ch. and so.	10 10
Woolwich, Cong. ch. and so.	14 00	Hanover, Dartmouth Religious Society,	150 00
Penobscot county.		West Lebanon, Cong. ch. and so.	17 00—177 10
Bangor, 1st Cong. ch. and so.	31 31	Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Brewer, 1st Cong. ch. and so.	4 00	Mont Vernon, Cong. ch. and so.	31 00
Hampden, Cong. ch. and so.	10 00—45 31	Wilton, 2d Cong. ch. and so.	21 57—52 57
Union Conf. of Churches.		Merrimac county Aux. Society.	
Fryeburg, Cong. ch. and so.	16 10	Boscawen, Cong. ch. and so.	21 24
Waldo county.		Canterbury, Cong. ch. and so. 15;	
Searsport, 1st Cong. ch. and so.	30 00	Rev. James Doldt, 5;	20 00—41 24
York county.		Rockingham county.	
Acton, Cong. ch. and so.	5 40	Hampton, Cong. ch. and so.	8 00
York, 1st Cong. ch. and so.	30 50—35 90	New Market, Cong. ch. and so.	6 08—14 08
	330 31	Strafford county.	
		Tamworth,	12 00

Sullivan county Aux. Soc. N. W.	
Goddard, Tr.	
Claremont, Cong. ch. and so. m. c.	7 11
Meriden, Mrs. B. R. Catlin, 20;	
Lucia Wells, 5;	25 00
Plainfield, Cong. ch. and so.	12 15—44 26
	402 98
Legacies. —Concord, Almira W.	
Silsby, by Geo. H. H. Silsby,	
Ex'r,	10 00
Northfield, John Mooney, by Wil-	
liam T. Cass, Ex'r,	500 00
Troy, Abel Baker, by A. W. Baker	
and J. S. Parmenter, Ex'rs,	150 00—660 00
	1,062 98

VERMONT.

Bennington county.	
North Bennington, Cong. ch. and	
so.	27 71
Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
Peacham, Cong. ch. and so.	27 92
St. Johnsbury, North Cong. ch. and	
so. 159; Friends of Missions,	
1,200;	1,359 00—1,386 92
Essex county.	
Granby and Victory, Cong. ch. and	
so.	6 91
Franklin co. Aux. Soc. C. B. Swift,	
Tr.	
Enosburgh, Cong. ch. and so.	23 25
Lamoille county.	
Cambridge, Cong. ch. and so.	38 00
Orange county.	
Chelsea, Cong. ch. and so.	20 00
North Thetford, Cong. ch. and so.	11 15—31 15
Orleans county.	
West Derby, Rev. J. Fraser,	10 00
Rutland county.	
Clarendon, A friend, 5; Rev. G. H.	
Morss, 5;	10 00
Middletown, Cong. ch. and so.	10 00
Rutland, Cong. ch., Mrs. A. Barnes,	
10; Mrs. Solomon Foot, 5;	15 00—35 00
Washington county, Aux. Soc. G. W.	
Scott, Tr.	
Berlin, Cong. ch. and so.	4 00
Montpelier, Cong. ch. and so.	91 20—95 20
Windham county Aux. Soc. H. H.	
Thompson, Tr.	
Brattleboro, Centre Cong. ch. and	
so. m. c.	20 00
Putney, Cong. ch. and so.	16 98
Wilmington, Cong. ch. and so.	15 50—52 48
Windsor county.	
Quechee, Cong. ch. and so.	15 00
	1,721 62

MASSACHUSETTS.

Barnstable county.	
Orleans, Cong. ch. and so. (of wh.	
Rev. Charles E. Harwood, 15);	59 00
Truro, Cong. ch. and so.	10 00—69 00
Berkshire county.	
Blackstone, J. H. Wyllis, A thank-	
offering to the Lord for unex-	
pected business prosperity,	25 00
West Stockbridge, Cong. ch. and	
so.	25 00—50 00
Bristol county.	
Attleboro Falls, Central Cong. ch.	
and so.	12 12
Mansfield, Orth. Cong. ch. and so.	7 93
West Attleboro, 1st Cong. ch. and	
so.	10 00—30 05
Brookfield Asso'n. William Hyde, Tr.	
Brimfield, 1st Cong. ch. and so.	37 93
West Brookfield, 1st Cong. ch. and	
so.	30 00—67 93
Dukes and Nantucket counties.	
Tisbury, 1st Cong. ch. and so.	4 35
Essex county, North.	
Amesbury, Cong. ch. and so.	15 00
Groveland, Cong. ch. and so.	9 46
West Newbury, 1st Cong. ch. and	
so.	18 00—42 46

Essex co. South Conf. of Ch's. C.	
M. Richardson, Tr.	
Boxford, 1st Cong. ch. and so.	34 40
Lynn, 1st Cong. ch. and so.	24 19
Swampscott, Cong. ch. and so.	85 00—143 59
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Chicopee, 1st Cong. ch. and so.	77 63
Palmer, 2d Cong. ch. and so.	10 68
West Springfield, Park St. ch. and	
so.	37 25—125 56
Hampshire county Aux. Society.	
Florence, Cong. ch. and so.	110 69
Prescott, Cong. ch. and so.	10 00—120 69
Middlesex county.	
Bedford, Trin. Cong. ch. and so.	20 17
Malden, 1st Cong. ch. and so.	33 73
Newton, Eliot Cong. ch. and so.	300 00
Somerville, Franklin St. ch. m. c.	7 37
Wakefield, 1st Cong. ch. and so.	262 60—623 87
Norfolk county.	
Dedham, 1st Cong. ch. and so.	221 16
Foxboro, A Friend,	10 00
Randolph, A friend,	3 00
Wrentham, Cong. ch. and so. m. c.	6 00—240 16
Old Colony Auxiliary.	
Wareham, Cong. ch. and so.	70 00
Plymouth county.	
Abington, Mrs. Sutherland,	3 00
Chiltonville, Rev. Thomas O. Rice,	10 00
Rockland, Cong. ch. and so.	75 00
South Abington, Cong. ch. and so.	40 86—128 86
Suffolk county.	
Boston, Eliot ch. 28; Central ch.	
"Cash," 20; Boylston ch. 11.46;	
Mt. Vernon ch. 3; Union ch.	
2.58; "A widow, Providence	
Pledge," 10; "Thank-offering for	
the large legacy," 5; A friend, 2;	82 04
Worcester county, North.	
Gardner, 1st Cong. ch. and so.	10 00
Westminster, 1st Cong. ch. and so.	13 50—23 50
Worcester co. Central Asso'n. E. H.	
Sanford, Tr.	
Worcester, Old South ch.	30 00
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Upton, 1st Cong. ch. and so.	33 00
Westboro, A friend,	15 00—48 00
	1,900 06

Legacies. —Boston, William Tucker,	
by Mrs. William Tucker,	50 00
Northampton. J. P. Williston	
(add'l), by A. L. Williston, Ex'r,	197 12
Stoughton, Uriah Capen, by Elisha	
Hawes, in behalf of the heirs,	50 00—297 12
	2,197 18

RHODE ISLAND.

Providence, Union Cong. ch., Daniel	
E. Day, to const. HENRY G.	
DAY and CHARLES R. DAY,	
H. M.	800 00

CONNECTICUT.

Fairfield county.	
Fairfield, 1st Cong. ch. and so.	112 95
New Canaan, Cong. ch. and so.	100 60
Trumbull, Cong. ch. and so.	15 60—229 15
Hartford county. E. W. Parsons, Tr.	
Enfield, 1st Cong. ch. and so.	36 11
Hartford, I. W.	5 00
Unionville, 1st Cong. ch. and so.	41 46—82 57
Litchfield co. G. C. Woodruff, Tr.	
Barkhamsted, Cong. ch. and so.	10 00
Litchfield, L. M.	4 00
Thomaston, Cong. ch. and so.	60 61
Woodbury, North, Cong. ch. and	
so.	41 00—115 61
Middlesex co. E. C. Hungerford, Tr.	
Haddam, Cong. ch. and so.	25 00
New Haven co. F. T. Jarman, Agent.	
Meriden, Cen. Cong. ch. and so.	16 38
New Haven, Howard Ave. Cong.	
ch. and so. 50; 1st Cong. ch.	
and so. m. c. 7.04; North Cong.	
ch. and so. m. c. 2.39;	59 43—75 81

New London co., L. A. Hyde and L. C. Learned, Tr's.	
Lebanon, 1st Cong. ch. and so.	76 00
New London, 2d Cong. ch. and so. (of which, for P. L. 10.74) 217.36;	
2d Cong. ch. and so. m. c. 10.12;	227 48
Preston City, Cong. ch. and so.	33 60—337 08
Tolland county, E. C. Chapman, Tr.	
Rockville, 2d Cong. ch. and so.	100 00

965 22

Legacies. —East Lyme. Ursula M. Webb, by Lewis A. Hyde,	670 00
Norwich, Samuel C. Morgan, by Lewis A. Hyde, Ex'r,	1,250.00—1,920 00

2,385 22

NEW YORK.	
Crown Point, 1st Cong. ch. and so.	53 50
Fredonia, T. S. Hubbard,	50 00
Gloversville, Cong. ch. I. V. Place,	100 00
Hancock, Cong. ch. and so.	10 00
Lisle, Cong. ch. and so.	9 68
Maine, Cong. ch. and so.	20 87
Mount Sinai, Cong. ch. and so.	12 63
New York. Mrs. Hannah Ireland, 100; S. T. Gorden, 100;	200 00
North Evans, A. B. Shepard,	10 00
Oxford, Assoc. Presb. Ch. Mrs. H. L. Miller, to const. HENRY L. MILLER, H. M.	100 00
Oswego, Cong. ch. and so.	88 42
Penn Yan, Chas. C. Sheppard, to const. JANE B. SHEPPARD, H. M.	450 00
Syracuse, A member of Plymouth Ch.	25 00—1,130 10

PENNSYLVANIA.	
Erie, E. L. Snow,	200 00
Pittsburgh, Welsh Cong. ch. and so.	33 70—233 70

TENNESSEE.	
Knoxville, A widow, in memory of her deceased husband,	5 00

OHIO.	
Cleveland, T. P. Handy, 100; H. C. Hayden, 15;	115 00
Conneaut, H. E. Pond,	5 00
Cuyahoga Falls, Cong. ch. and so.	8 44
Fitchville, 1st Cong. ch. and so.	14 15
Harmar, Cong. ch. and so. (add'l),	16 62
Huntington, A friend,	10 00
Huntsburg, Cong. ch. and s. s.	23 00
Lyme, Cong. ch. and so.	26 07
Mantua, Cong. ch. and so.	5 00
North Amherst, Cong. ch. and so.	36 36
Norwalk, 1st Cong. ch. and so.	15 23
Oberlin, 2d Cong. ch. and so.	33 80
Plain, Cong. ch. and so.	14 00
Rock Creek, Cong. ch. and so.	9 75
Springfield, 1st Cong. ch. and so.	7 66—340 08

ILLINOIS.	
Batavia, Cong. ch. and so.	50 00
Brighton, Cong. ch. and so.	20 00
Buda, 1st Cong. ch. and so.	20 00
Chicago, Union Park ch. and so. m. c.	6 04
Earlville, Cong. ch. and so.	38 60
Evanston, Cong. ch. and so.	8 88
Lee Center, A friend,	10 00
Macomb, Cong. ch. and so.	24 25
Malta, Cong. ch. and so.	3 50
Mendon, Cong. ch. and so.	2 55
Payson, Cong. ch. and so.	15 00
Rockford, A fear-offering for the Otis Legacy,	5 00
Sheffield, Cong. ch. 2nd so.	35 00
Wheaton, Cong. ch. and so.	7 00
Woodstock, Cong. ch. and so.	3 89—249 71

MICHIGAN.	
Calumet, Cong. ch. and so.	234 72
Dowagiac, William Wares,	20 00
Hancock, 1st Cong. ch. and so.	45 16
Romeo, Estate of Mrs. Mary Ann Dickinson, deceased, by H. O. Smith, Financial Agent,	1,000 00—1,299 88

MISSOURI	
Memphis, Cong. ch. and so.	15 00

MINNESOTA.	
Afton, Cong. Ch. and so.	3 00
Mantorville, Cong. ch. and so.	13 72
Minneapolis, Plymouth Cong. ch.	29 57—46 29

Legacies. —St. Peter, Rev. T. S. Wil- liamson, M. D., by A. W. William- son, Ex'r.	20 00
	66 29

IOWA.	
Creston, Cong. ch. and so.	2 75
Iowa Falls, Cong. ch. and so.	16 70
Stacyville, Cong. ch. and so. (add'l),	1 00—20 45

WISCONSIN.	
Elkhorn, Cong. ch. and so.	5 20
Platteville, Cong. ch. and so.	20 70
Racine, "In memory of my dear sister,"	5 00
Royalton, Cong. ch. and so.	9 00
Two Rivers, Cong. ch. and so.	1 47—41 37

KANSAS.	
Cawker City, Cong. ch. and so.	2 60
Wauhsara, Cong. ch. and so.	2 50—5 10

NEBRASKA.	
David City, Cong. ch. and so.	2 70
Steele City, Cong. ch. and so. m. c.	5 00
Strahmburg, Pilgrim Cong. ch. and so.	2 00
Summit, Cong. ch. and so.	11 00—20 70

OREGON.	
The Dalles, 1st Cong. ch. and so.	4 95

CALIFORNIA.	
Oakland, 1st Cong. ch. and so. 48.;	
Plym. Ave. Cong. ch. and so.	
13.45; M. L. Newcomb, 200;	261 45

COLORADO.	
Colorado Springs, Mary S. Rice,	12 20

DAKOTA TERRITORY.	
Valley Springs, Rev. I. F. Tobey,	5 00
Yankton, 1st Cong. ch. and so.	37 50—42 50

CANADA.	
Province of Ontario.	
Athol, Jeannette Macallam,	4 00
Province of Quebec.	
Eaton, Cong. ch. and so. for Mexico,	5 00
Montreal, American Presb. ch.	500 00—509 00

FOREIGN LANDS AND MISSIONARY STA- TIONS.

Turkey, Constantinople, Rev. G. Kaz- akos, Ps. 200;	8 81
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MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, Treasurer,	700 00

MISSION SCHOOL ENTERPRISE.

MAINE. —Garland, a class of boys,	1 50
VERMONT. —Granby and Victory. Cong. s. s.	1 30
MASSACHUSETTS. —BillERICA, Orth. s. s. 10;	
Orleans, Cong. ch. and so. 10;	20 00
NEW YORK. —Sherburne, Cong. s. s.	41 59
ILLINOIS. —Geneseo, 1st Cong. s. s.	23 87
CALIFORNIA. —Smartsville, B. Cuming, for Boy's School at Oorla,	2 81
NEBRASKA. —York, Cong. s. s.	12 00
CANADA. —Montreal, S. S. class of Abner Kingman, Jr., for a pupil in Mr. Hume's school,	5 00
	108 07
Donations received in September,	\$10,574 55
Legacies " " "	2,897 12
	\$13,471 67

FOR YOUNG PEOPLE.

THE FOLLOWERS OF THE FALSE PROPHET.

It is said that not far from one hundred and eighty million human beings are followers of Mohammed, the prophet of Islam. They are to be found in many portions of the Eastern hemisphere besides those ruled by the Turkish Sultan. In Arabia, Persia, and the kingdoms of Central Asia, the principal religion is Mohammedanism, and millions who accept this faith are found living by the side of Hindoos and Parsees in India. Wherever the Arabs go they carry this religion, and hence in Africa along the Mediterranean Sea, on the East and West coasts, as well as far in the interior of the continent, the followers of Islam abound. The Koran is their sacred book, which they greatly reverence but do not obey. Are they very different in this from many who reverence the Bible as a holy book, but do not follow its commands? Yet these people seem very devout oftentimes, especially in their prayers, for wherever they may happen to be at the hours of prayer, which come several times a day, even if it be in the open street, they will immediately turn their faces towards Mecca, their sacred city, and begin their forms of prayer. The Mohammedans are said to be bitterly opposed to idolatry, and it is true that they never allow any images or pictures to be placed in their mosques or temples, but the following story recently forwarded from Eastern Turkey by Dr. Barnum, of Harpoot, shows that they are hardly a step removed from idolaters. This is his story:—



MOHAMMEDAN MUFTI.

REVERENCE PAID TO A SHOE.

“Last Sunday, being in the village of Hoghi, I heard a noise in the street like the passing of a triumphal procession. Inquiring the cause, I was told that they were carrying a ‘Sacred Handkerchief’ to the house of the Turkish Agha, or chief man of the village. It seems that in the imperial treas-

ury at Constantinople, there was a shoe which was said to have been worn by Mohammed, the Prophet of Islam. Some six or eight years ago the mate to it was said to have been found at Mosul or Bagdad, and as the Turkish Government wished to possess this also, it was carried to Constantinople with great pomp. It was escorted from place to place by both



MOSLEMS AT SUPPER.

citizens and soldiers. It remained a few days at Harpoot, and was visited by great crowds. Almost everything that was suitable for turbans was appropriated, a sum of money was paid for the privilege of touching the turban cloth to the shoe, and it was then bound around the head. A large number of handkerchiefs had been brought to the shoe at different places and wrapped around it. This contact with the shoe gave to them, in the minds of the people, a part of its own sacred character. One of these handkerchiefs had become the property of the Agha of Hoghi. He had a nice box prepared for it, and assigned it a special room in his house. As he became intemperate, it was not considered proper for it to remain in his house, and so it was taken to the mosque, which is the place of worship.

This man professes to have reformed recently. He had fitted up a room nicely for the sacred handkerchief, and was permitted to have the care of it again, so on Sunday he took the casket on his head, and bore it home amidst the songs and shouts of the crowd."

MOHAMMEDAN PILGRIMAGES.

The one act which a Moslem thinks more meritorious than any other, is the "Hadjj," or pilgrimage to Mecca. Mecca is their most sacred city, the birth-



A MOHAMMEDAN PILGRIM FROM AFRICA.

place of Mohammed. Thousands on thousands go there every year from almost all parts of the world, from China, India, Africa, as well as from Turkey and Arabia. They believe that if they walk seven times around the Caaba, or great temple, at Mecca, repeating praises to God and in honor of the prophet, and kissing the sacred stone, they shall receive par-

don for all their sins, and so be sure of paradise. Hence they go in crowds, and some of them, burdened with their sins, are quite willing to die if they can only reach a shrine, the touch of which, as they suppose, will make their salvation certain. And multitudes of these poor pilgrims do die at Mecca, and a vast cemetery, of which only a little section is given in the



CEMETERY OF PILGRIMS AT MECCA.

accompanying picture, contains the graves of hundreds of thousands of deluded men who have hoped to enter heaven as a reward for kissing a stone. When will the millions of Islam learn of the true prophet of God? They acknowledge now that Jesus was a prophet, but think him inferior to Mohammed. It is the belief of the missionaries that the religious as well as the political power of Mohammedanism is waning, and though as yet few of its adherents have been converted, a great and speedy turning on their part may be looked for with hope. May they soon learn that the name of Jesus is above every name.

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Missionary Herald

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